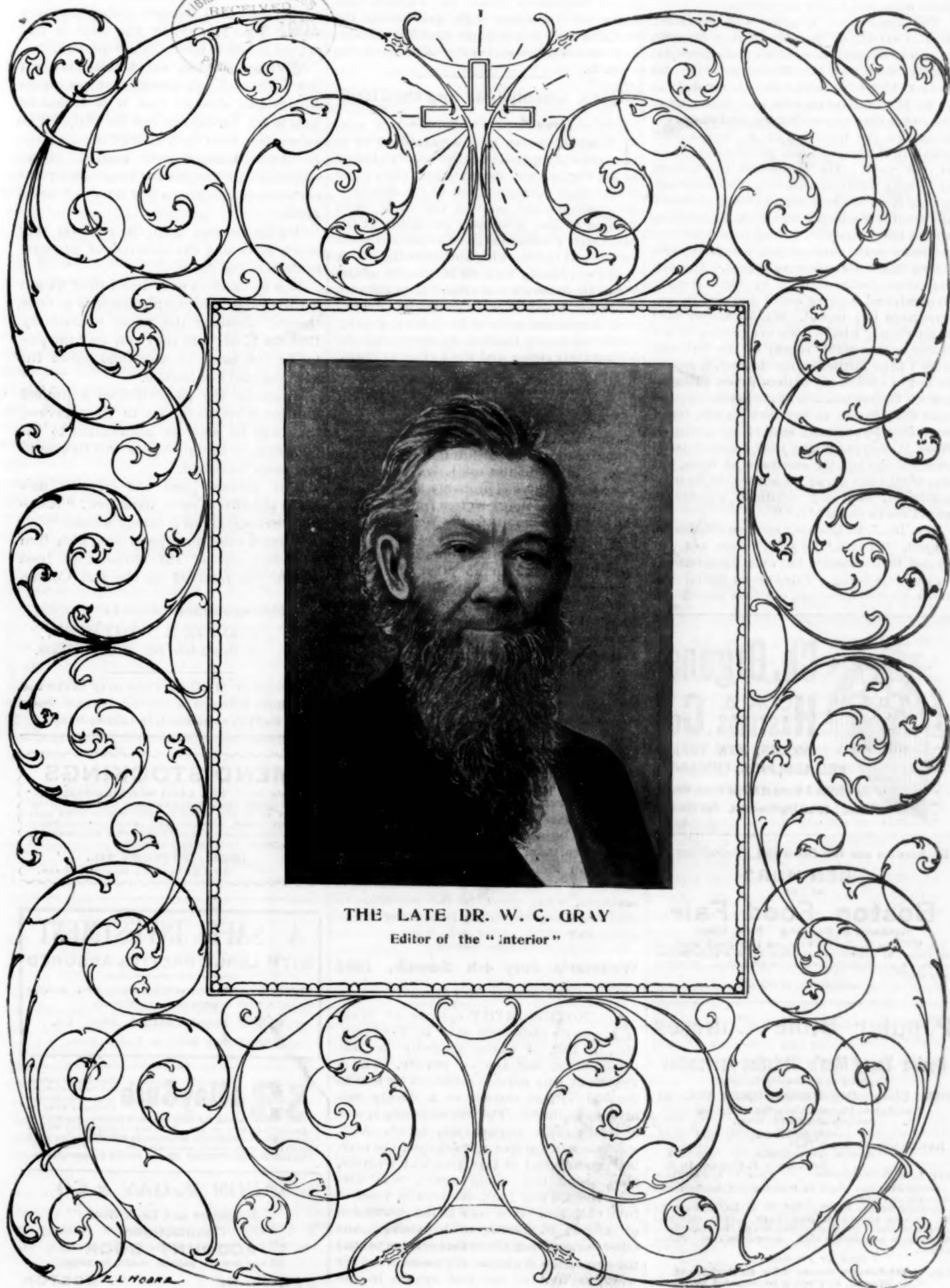


Zion's Herald

WEDNESDAY, OCTOBER 9, 1901



THE LATE DR. W. C. GRAY
Editor of the "Interior"

President McKinley and Temperance Reform

THE Methodist ministers devoted their meeting yesterday to listening to words of praise of the late President McKinley. Incidentally they decided that the criticism that had been made of him when the canteen question was under discussion some months ago was uncalled for, and that at all times Mr. McKinley's sympathies were with anti-liquor movements.

The announced speaker was Secretary H. K. Carroll, of the Missionary Society, who told several instances of his personal contact with the late President. "So far back as 1880," he said, "it was my duty to go to Mr. McKinley, who was chairman of the committee on resolutions, and endeavor to secure the insertion of an anti-saloon plank in the Republican national platform of that year. He expressed his sincere sympathy with any anti-liquor movements, and advised me how to go to work to secure the result for which I was working. Again, only a few years ago, I went to see him in reference to the canteen bill, which we were trying to get Congress to repeal. The bill had been declared legal by the Attorney General, and nothing could prevent its enforcement but repeal. Mr. McKinley said to me then: 'I have done everything in my power to secure the repeal of the bill, and were I to go farther in the matter, it would be but to violate my oath of office. I could ask for the resignation of the Secretary, and take the matter in my own hands, but I must first be perfectly sure of my position. Were it not campaign year I would issue an order closing the canteens at once, but that would not do, as the act would be misconstrued, and my political opponents would make stock of it.'"

Rev. Dr. J. M. Buckley spoke on the same subject. "Death," he said, "does not put an end to discussion, but only postpones it for the time being. This special denial of a much-mooted question, one that has shown

the base allegation against the late President to be utterly without foundation, has afforded me much gratification."

Principal T. H. Landon, of the Borden-town Military School, an ardent Prohibitionist, who had criticised the President for his alleged position on the temperance question, said: "I am glad to be able to take this opportunity of referring to certain statements made by me at one time in reference to the canteen question. This personal testimony from Dr. Carroll, who knew the President well, has driven the last doubt from my mind that Mr. McKinley was a time-server." — *New York Sun* (Oct. 1).

Cigars, Champagne and the Clergy

[From Springfield Republican.]

IT would never have occurred to us to raise the question of the relative habits of the English and the American clergy had the London correspondent of the *Manchester Guardian* not written the other day: "Some of the American delegates at the Methodist Conference have expressed great surprise at the smoking and drinking habits prevalent among English Methodist ministers. In America it is almost an unknown thing for a minister to smoke or 'drink,' and American visitors have been greatly disturbed to see English ex-presidents enjoying their cigars and their glass of champagne or whisky and soda."

The Methodist brethren from this country were inevitably shocked. While it is scarcely correct to say that "in America it is almost an unknown thing for a minister to smoke or drink," still if the remark were applied to Methodist ministers it would be quite true. There is probably no portion of the American clergy so free from smoking and drinking habits as the Methodist. In that denomination the cause of total abstinence and prohibition has obtained its firmest foothold, and in no other Protestant communion is the sentiment so strong that drinking and smoking are deeds of sin. Fancy the surprise, then, of the abstemious American delegates to the recent Methodist Ecumenical Conference in London, it, as the correspondent asserts, they saw the very leaders of English Methodism "enjoying their cigars and their glass of champagne or whiskey and soda."

It is very probable that the personal habits of the English clergy as a whole are less rigid than those of the clergy in America. The clergy of the Church of England have never been celebrated as crusaders against cigars or champagne. The Dissenters have been more insistent upon total abstinence than the Anglicans, but if the American Methodists are shocked by the habits of their English denominational brethren, what must be the condition of affairs among the other Dissenting communions?

Webster's July 4th Speech, 1802

[From Kennebec (Me.) Journal.]

A NOTEWORTHY episode of Webster's pedagogic stay in Fryeburg, Me., in 1802, of whose academy he was principal at the age of twenty, was a Fourth-of-July oration delivered by him in the old village church to a deeply impressed audience. For one so young it was a brilliant, a remarkable, effort. And, what is still further remarkable, the original manuscript of this youthful address, after being lost many years, was discovered by a city junk dealer and rescued from oblivion. It is now in the possession of Alonzo F. Lewis, of Fryeburg. Another curious fact about this oration is that the peroration is almost the same, word for word, as that of his last speech in the

United States Senate, delivered July 17, 1850 — forty-eight years after.

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GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

GOVERNOR GAGE AS A PEACEMAKER

AFTER numerous conferences with leaders on each side, Governor Gage of California announces that the strike of union teamsters in San Francisco is at an end. The strike began July 21, and was ordered solely for the purpose of enforcing the supremacy of the union. Hours and wages were not a part of the issue. It has been a bitter struggle. The city has lost several million dollars in delayed shipments and the strikers over a million in wages. It was marked by unprecedented brutality, violence and terrorism along the water front and in the wholesale district. Strikers made a practice of surrounding special officers and strike-breakers and beating them unmercifully. At length, wearied by the prolonged struggle, the leaders of the respective sides agreed to allow Governor Gage to act as mediator. The settlement amounts to a complete surrender on the part of the teamsters. The employers will recognize the union solely in the matter of wages and hours, and will reinstate men only as they are needed. The union men agree not to strike for wages or hours for at least one year.

READY FOR THE BATTLE

IN some respects the preparation for the political campaign in New York city resembles the lining up of opposing armies about to rush into battle. Seth Low is the leader of the forces opposed to the Tammany administration, and has received the endorsement of ten different political organizations. The Tammany leaders, after numerous conferences, rejected Bird S. Coler as their candidate, and placed Edward M. Shepard, of Brooklyn, in nomination. This may be the rock on which Tammany will split, because Coler has a strong following. The main objection to him was his defiant attitude toward Croker. Shepard is reputed to have once been an anti-Tammany-Democrat, and in the campaign of 1897 he made a speech in which he endorsed Low and characterized the career of Tammany as "the most burning and disgraceful blot on the municipal history of the country." The reason for his present subserviency to Tammany is not known. The issue is now clearly be-

fore the people—the fusionists standing for good government, and the Tammany men for official protection of vice and crime. The administration of the police department by Commissioner Murphy and Deputy Devery is endorsed by Croker and his followers on the principle that "Tammany never deserts a good man when he gets into trouble while serving the organization." Hence the imperative need of having a man for mayor who will not disturb these officials. Devery's mistreatment of patrolmen caused his arrest, but the case was juggled out of court on a technicality, and now the Merchants' Association has preferred charges against Commissioner Murphy accusing him of malfeasance in office in not bringing Devery to trial. It is understood that if the mayor fails to act, the Association will submit the entire matter to Governor Odell.

NEW ITALIAN EMIGRATION LAW

NAPLES, Genoa and Palermo are now the only Italian ports from which emigration is permitted, Venice having been stricken from the list. A government inspector looks after the departing Italians at each port, a medical officer of the Royal Italian navy accompanies each ship and cares for the health of the emigrants, and when they reach their destination a government agent is there to protect their interests, furnish information, and obtain them employment when necessary. Companies engaged in carrying emigrants are represented by agents called *vettore*, who are directly responsible to the Italian government for the enforcement of all regulations. This law specifies that emigrants denied entrance to a foreign country for any malady must be returned without expense to themselves or the government. In case it can be proved that the *vettore*, or those for whom they act, were aware before sailing of circumstances that probably would cause such rejection, the *vettore*, or their backers, are responsible to the emigrant for civil damages. They are also accountable for the safe transport of Italian emigrants to their destination, and in addition they are required to assume the responsibility for the return of indigent Italians by emigrant ships which touch at Italian ports after landing emigrants abroad. The law has been in force one month.

LAWLESSNESS IN TEXAS

A SINISTER instance of mob law and race hatred is reported from Harrison County, Texas. All the details have not been received, but enough has been made public to indicate a bad condition of affairs. The meagre information at hand is to the effect that an attack was

made upon Negroes who had rented cotton lands from rich planters, because the tenants had refused to harvest their crop so as to permit the planters to get the share belonging to them. It is said that a party of white men went to the home of a Negro, presumably for the purpose of intimidating him, and that the latter fired into the crowd, killing the planter from whom he rented. This was the signal for an attack upon other Negroes. The report is that four were hanged and one whipped to death. The planter who is accused of leading the mob that did the whipping was arraigned at Marshall, but waived a preliminary hearing and was admitted to bail in the sum of \$5,000. The leading white men of the county were eager to go his security. The most ominous feature of the outbreak is that the county officers at heart seem to be in sympathy with the mob. There is intense feeling among both whites and blacks, and further trouble is feared. The white men justify their treatment of the Negroes by saying that the colored renters have not only refused to gather their crops, but have defrauded them of money advanced for supplies.

TO RECLAIM THE ZUIDER ZEE

FOR the last fifty years the people of Holland have been talking about draining the Zuider Zee—the arm of the North Sea which pushes down into the very heart of the Netherlands. It is a stupendous undertaking, but success in reclaiming other lands from the sea has kindled the hope that they can also drive out this body of useless water. After an elaborate investigation by a commission, the drainage plan has been put into tangible shape and a bill making provision for carrying it into effect is now before the second chamber of the States General. The plan is to bar out the North Sea by building a dike from Wieringen in North Holland to Piaam in Friesland, and then reclaim two large tracts on the western side of the enclosed area aggregating 180 square miles. It is estimated that the construction of the dike would take nine years, the work of enclosing the first area five years more, and the entire work eighteen years. The cost would be about \$40,000,000, which the projectors expect to raise by loan and pay off in sixty years. A body of water aggregating 560 square miles would still remain untouched, which in time would become a freshwater lake. An extension of the plan, which the people hope will be carried out ultimately, contemplates the redemption of two large areas on the Friesland side at an additional cost of \$36,000,000. Thus Holland would gain 750 square miles of fine agricultural land in fifty-one years, allowing thirty-three years for the

work on the Friesland side, at a total cost of \$76,600,000, and enough of the Zuider Zee would still be left to make a good-sized lake of fresh water, which would be of great value to the people.

PLOW TRUST ORGANIZED

TWENTY-THREE American plow manufactories have united their interests and organized the "American Plow Company," with a capital of \$100,000,000. A three days' session was held in Chicago by the representatives of the companies, last week, at the conclusion of which an agreement was reached, and the new trust came into existence. Chicago is the headquarters. Charles H. Deere, of Moline, Ill., the veteran plow-maker, is president. The principal object of the consolidation is to extend the sale of American plows into foreign countries. South America is an excellent field. Most of the people there still use primitive wooden implements. One company belonging to the trust is now engaged in filling an order for 3,000 plows for Russia. The trust is planning to introduce its products into Europe, South America, and Asia as soon as the necessary arrangements can be completed.

STATE ELECTIONS

ELECTIONS will be held in nine States next month—Massachusetts, New Jersey, Pennsylvania, Maryland, Virginia, Ohio, Iowa, Kentucky, and Nebraska. In most of them the issues are largely local and personal, with a possible ultimate bearing on general questions; but in Pennsylvania, Virginia and Maryland the issues are of immediate national interest. In Maryland, and possibly in Virginia, the right of the Negro to vote will be at stake; and in Pennsylvania an attempt will be made to break the power of Senator Quay, the acknowledged boss of the Republican party of that State. Outside of the tremendous struggle between the forces of good government and the protectors of organized crime in New York city, the effort to overthrow Quay in the Keystone State will be watched with absorbing interest throughout the nation. A recent development is the defection of a large number of Philadelphia Democrats under the leadership of ex-Gov. Pattison for the avowed purpose of uniting with the fusion movement against Quay.

MARQUIS ITO OF JAPAN

THIS distinguished Japanese statesman and naval commander reached the United States last week, and is now visiting the leading cities of the country, where he is receiving the attention due a person of his rank and achievements. It is said that if one wished to sum up modern Japan in a word, it would be "Ito." He is a man of great ability in statecraft, and keeps his face constantly toward the future. Among the progressive changes wrought by him at home was the introduction of European costumes at court. He reasoned: "Until we can break down the obvious barriers of dress, we will be regarded not only as Orientals, but as Asiatics, and the consequent prejudice will stand in the way of Japan's progress." He dresses like a

European, and with his regular features, dark beard and mustache, might easily be mistaken for a distinguished visitor from the Continent. While here ostensibly for his health, he expects to do all he can to promote the friendly relations already existing between Japan and the United States. A call upon President Roosevelt is a part of the program. Simultaneously with his arrival the announcement was cabled from London and Berlin that Japan would attempt to raise a loan of \$27,500,000 in the United States for the purpose of making internal improvements throughout the empire and in the island of Formosa. A prominent member of the Marquis' party denies that the visit has any connection with the attempt to borrow money. The Marquis will probably visit London before returning to Japan.

"THE FOOL KILLER"

FOR the purpose of taking soundings below Niagara Falls and also in the whirlpool, Peter Nissen, of Chicago, has constructed a tiny, full-decked steamer which he has appropriately registered at the port of Chicago as the "Fool Killer." Its dimensions are: Length 21 feet, beam 4 feet, and height 6 feet and 6 inches. The engine is of eight-horse power and turns a propeller 28 inches in diameter—large enough for a forty-foot boat. This diminutive craft is completely decked over, and resembles a submarine torpedo boat or "whaleback." So much space is required for boiler, coal, and tin cans and cork for keeping it afloat in case it should be filled with water, that the solitary occupant is crowded into the little engine room, which is barely three feet square. For several weeks Mr. Nissen has been testing his little steamer. It behaves admirably. He finds the rocky bottom of the river very uneven, varying in depth from fifteen to one hundred feet. His ultimate purpose is to approach very close to the sheet of falling water, and, if possible, find the bottom at the point where the great downpour breaks over the shelving precipice.

IMPORTANCE OF ALUMINIUM

AT the session of the British Association held in Glasgow last month Prof. E. Wilson read a paper on the commercial importance of aluminium which contains several points of interest to Americans engaged in the mechanical arts. He stated that in the last ten years enormous progress had been made in the production of this metal. One plant having a capital of over \$10,000,000 produced 5,000 tons by the electrolytic process during the year 1900. He says this method marks an epoch in the history of the subject, as at the present time nearly all aluminium is produced in that way. The process was patented 1886-'87. It consists of the extraction of aluminium from clay by the use of electricity. One of its valuable features is the facility with which it combines with other metals for the formation of an alloy uniting strength with lightness. In the opinion of Prof. Wilson the alloy-producing property of aluminium has opened up a vast field for research. The essayist pointed out that the addition of aluminium to iron or steel had the great advantage of keeping the metal

more fluid when in a molten state, thus preventing blowholes in castings. It makes excellent wire for the transmission of electricity and is being extensively used for that purpose. Since it can be pressed or stamped under a drop-hammer, hot or cold, its uses are very numerous. Perhaps, in the estimation of the essayist, its widest field for service is in the purification of steel and iron.

WILL OPPOSE DISFRANCHISEMENT

ON Nov. 11 the new constitution of Alabama will be voted on by the people of that State. Its provisions for the disfranchisement of colored voters, previously described in these columns, have caused intense indignation among the Negroes, and in case of adoption many of them will leave the State. At a recent convention, attended by one hundred representative colored men, it was decided not to attempt to defeat the constitution at the polls, but in case of ratification and the adoption of the "grandfather clause" to test the constitutionality of the new law in the Supreme Court of the United States. Failing to defeat it in this way, they will seek homes in other States. In Virginia the constitutional convention has not yet reached a decision regarding Negro disfranchisement. In that State the colored Republicans are watching the convention closely, and have already taken steps to contest any franchise provision aimed at their race.

WILL PUNISH THE NATIVES

FURTHER details from Manila regarding the outbreak in the island of Samar and the destruction of Co. C, Ninth Infantry, noted last week, are to the effect that the presidente of the town, claiming to be friendly, led the assault in person. The natives tied the heels of Captain Connell, saturated the body with kerosene, and partly burned it. Forty-five bodies were burned in a trench, leaving seven unaccounted for. The charred remains of many were recovered. Many of the bodies were badly mutilated. It appears that the attack had long been premeditated, and when the time arrived the Filipinos were called together to make the assault by the ringing of church bells. The reason so many of the Americans were slaughtered was that the natives got between them and their weapons while they were breakfasting. No one is blamed. The disaster is classed as among the fortunes of war. The United States authorities have taken prompt action to punish the natives of Samar for their treachery and to teach them respect for the authority of this Government.

PACIFIC CABLE QUESTION

THE President, members of the Cabinet, and the Attorney General are wrestling with a hard problem. It is in connection with the application of John W. Mackay, representing the Postal Telegraph and Commercial Cable companies, for permission to land a Pacific cable at San Francisco, Hawaii, and the Philippines. The first question to be answered is, whether under the peace treaty with Spain the United States can authorize or in any way encourage the laying of a Pacific cable by private parties. It is

stipulated in the treaty that the United States will protect all property rights in the archipelago, and it must first be determined whether the desired permission to land at Manila or some other Philippine port would be a violation of this provision. Another obstacle is the very formidable but at present latent sentiment in favor of a government cable. An attempt was made last winter to obtain a government subsidy for this purpose, but Congress did nothing. Since Mr. Mackay made his application the leaders of the government cable movement have been very active in their efforts to prevent the granting of the landing privileges to him. It is understood that the Mackay company intends to connect the United States not only with the Philippines, but with China and Japan. The company asks for no government help, and promises: To have a cable in operation between San Francisco and Honolulu within nine months; that the Government shall have the right of way; that if necessary in time of war the Government shall have full control of the lines; and that the present rates on messages from the East shall be reduced from forty to sixty per cent. The applicants contend that the President has full power to grant the permission to make landings. President Roosevelt has turned the question over to Attorney General Knox, and will not act until that official has passed upon the legal questions involved.

A SIGNIFICANT APPOINTMENT

THERE is considerable discussion over the appointment of a Southern Democrat as United States district judge of northern and middle Alabama. Ex-Governor Thomas Goode Jones is the man selected. He had the support of Booker T. Washington and other good Republicans, white and colored, in Alabama. He is distinguished for ability, character, strong opposition to the disfranchising act of the Alabama constitutional convention, and denunciation of lynching. This appointment is accepted as a declaration on the part of President Roosevelt that he intends to place character and ability above mere partisanship in making Southern appointments. It was a policy that President McKinley expected to carry out, and has the endorsement of the leaders of the Republican Party.

EPISCOPAL CONVENTION

JUST before the opening session of the Triennial Convention of the Protestant Episcopal Church in San Francisco last Wednesday, seventy-five bishops formed in line and solemnly marched into the church in the presence of a gaping crowd kept back by ropes and policemen. The bishops were attired in black surplices, and the ritualists in the number carried or wore purple mitres, while those who had been honored with academic degrees wore a stole over their vestments. During the services which followed this display Bishop Morris of Oregon preached a sermon on missions, in the course of which he made a direct attack on ritualism in the church. The House of Bishops elected Bishop Dudley of Kentucky as the presiding officer. Rev. Dr. John S. Lindsay, of Boston, was chosen chairman of the House of Deputies. Up

to the present writing most of the business transacted has been of a routine character and of little general interest. Numerous resolutions were introduced and referred. On Saturday there was a prolonged debate over the proposition to allow the use of other than established forms of worship in congregations not in complete union with the Episcopal Church. The convention will begin to reach conclusions on many open questions this week. It will adjourn Oct. 17. Prominent among the members of the House of Deputies is J. Pierpont Morgan, who took the New York members across the continent as his guests on a flying special train.

DEATH OF THE AMEER

BRITISH government officials were shocked, on Monday of this week, to learn of the death on last Thursday of Abdur Rahman Khan, Ameer of Afghanistan. At this writing it is presumed that Habidd Oullah Khan, son of the late Ameer, who had a large share in the government, will immediately succeed his father as ruler. The change in government is a critical matter to the British because Afghanistan is a buffer State between India and Russia, and hostility to British rule in India on the part of the new Ameer might lead to serious complications with the Czar. However, the new Ameer is regarded as wise, temperate and favorable to Great Britain, but not as strong a ruler as his father. Lord Curzon, the Viceroy of India, is familiar with the Afghanistation question, and the government at London is confident that he will be able to maintain the existing peaceful relations with Russia.

PROGRESS OF THE SCHLEY INQUIRY

MOST of the testimony last week and the early part of this week related to the "loop" made by the "Brooklyn" at the battle of Santiago. The evident purpose of the Government was to show that Admiral Schley exhibited either cowardice or incompetence, or both, previous to and during that engagement. Lieutenant Commander Hodgson, the navigating officer of the "Brooklyn," was the most important witness examined. He testified that Schley gave the order for the turn to the eastward and away from the Spanish vessels after Captain Cook had turned the "Brooklyn" to the westward. When warned that this movement would endanger the "Texas," the witness testified that Schley used the profane expression attributed to him, adding: "I can't help that; she must look out for herself." The reason he gave for turning was that he did not propose to go any closer and risk a torpedo attack. Other witnesses testified to the fact of the "loop," the danger to the "Texas," and the distance traversed in making the circle. There was considerable variation in the testimony on the last point. One witness was positive that the "Brooklyn" ran 2,000 yards to the south before coming around parallel with the Spanish ships again, but Hodgson testified directly that it was only 600 yards, as that was the diameter in which the "Brooklyn" could turn. Lieutenant Doyle, of the "Brooklyn," explained that he had

corrected the log of that snip two days after the battle because he had been convinced later by an officer of another vessel that the turn was made to the east in place of the west, as he at first supposed and had recorded. There was no other reason for making the change. This witness also stated that Admiral Schley signaled the "Oregon" to try her 13-inch guns on the "Colon," this being the only instance where he directed any ship save the "Brooklyn." Both Hodgson and Doyle were examined out of their order as witnesses for Schley as well as for the Government, and, with the exceptions noted, their testimony was in justification of Schley's conduct during the battle. The Government still has many witnesses to introduce. On Wednesday of this week Rear Admiral Schley retires from the active list by age limit, but this will have no bearing whatever on the inquiry.

NEW ISTHMIAN TREATY

THE gratifying news was received on Tuesday of this week that the Government of Great Britain had conceded all the demands of the United States relative to the Isthmian Canal question, and that Lord Pauncefoot and Secretary Hay will sign the new convention next month. The new agreement abrogates the Clayton-Bulwer treaty, will confirm the neutrality of the canal, and will concede to the United States the right to protect its own interests in time of war. Secretary Hay has been at work on the new agreement for a long time, and feels confident that he has at last obtained a provision that will satisfy the Senate and at the same time be agreeable to Great Britain. English papers, in commenting, complain that Lord Salisbury surrendered every disputed point without obtaining any compensation. The *Daily Chronicle* says: "It is said that President Roosevelt will recommend its adoption to the Senate. Doubtless Great Britain will agree to it. Although it gives us nothing at all, it will have the advantage of getting rid of all our outstanding grievances with the United States."

EVENTS WORTH NOTING

The Chinese court is en route from Si-Ngan to Peking.

Last week the Chicago grand jury indicted four men on the charge of jury bribing.

A meeting of the trustees of the McKinley Monument Association will be held Thursday at Cleveland, O., to lay plans for the erection of the monument.

Experts appointed by District-Attorney Philbin to inspect Brooklyn bridge report that the structure is as strong as when built.

The Jefferson Club of St. Louis placed a red granite monument over the grave of Thomas Jefferson, at Charlottesville, Va., this week.

The Benjamin Harrison Monument Association of Indianapolis has secured \$40,000 in pledges for its purpose, and plans will be put into active operation at once to swell the amount to \$150,000.

Preparations are being made for a National Conference on Reciprocity, which is to be held in Philadelphia in the near future under the auspices of the National Association of Manufacturers.

SAVING THE MASSES

WE have been hearing a great deal in recent years about "reaching the masses" and "saving the masses;" and some men and some methods seem to have in them the idea of wholesale conversions — transformations doing away with the old method of Christianization. But in this sense there is no such thing as saving the masses. Christ came to save men, not masses. However great the number of people brought under the influence of the Gospel, all souls are saved by a personal transformation. "Ye must be born again," is a declaration of personal experience, a beginning of new life to the individual.

There is great fascination in the sight of multitudes crowding the sanctuary and scores or hundreds yielding to the eloquence of fervid oratory. Christians are inspired by it to unusual labor, and those who are unsettled in their relation to God are sometimes led to immediate decision. But men often follow the majority instead of seeking God. However, such seasons are rare and exceptional, and the main reliance must be upon personal work to help and secure personal decision. For the individual the personal experience is safe anchorage, and for pastor and people the wholesome and natural condition is the ingathering throughout the year rather than the hundred in a week. There is spiritual health-giving in soul-winning. "So doing thou shalt save thyself and them that hear thee."

Christians offer many prayers for the conversion of the people. That is well and helpful provided they pray as though God must do it all, and labor as though all depended on their effort. The masses can be saved, but only in units.

OVER THEIR HEADS

THERE is a formula of criticism, much used nowadays, which conveys the idea that a preacher may be a very good man and a very profound thinker, and yet fail because he "preaches over the heads" of his congregation. The phrase is very common; but just what does it mean? The critic who used it last did not mean to accuse the preacher of moral weakness or of mental superficiality; nor did he mean to accuse himself of either fault. The critic would not be willing to admit that the preacher's failure was due to the hearer's inability to grasp clearly a logical proposition or to respond to a wise and impassioned appeal to the emotions. The criticism applies to two possible mistakes in modern preaching — obscurity of statement and inaptness of theme.

Clear thinking and clear expression of thought go together, and both are demanded by the congregation of today. Elegant diction, poetical illustration, and eloquent delivery are all less than the fundamental quality of clear vision and clear expression in a sermon. Happy is the congregation which can leave the house of worship able to say, "The sermon was about this or that." Clearness wins conviction.

A high and timely theme that fits common life as snugly as an old shoe fits the foot, is necessary to true preaching. There are many men who listen to the sermon

like Tennyson's "Northern Farmer," who says of the parson (we change the odd spelling for the sake of clearness):

"An' I always comed to his church before my Sally was dead

An' heard him a bummin' away like a cockchafer over my head;

An' I never knowed what he meened, but I thought he had summut to say,

An' I thought he said what he ought to have said, and I comed away."

The theme of the prophet must be a theme which touches common life to uplift it, and concerns itself with men as they are in order to inspire them to become the men they ought to be.

Hence the preacher must be clear, and his message must be concerned with life. But there is a sense in which all preaching must be "over the heads" and above the lives of the congregation. The ideal is above the real; the Christian incentive is above the Christian attainment. Thank God! the task of the Christian preacher is not to say to the congregation, "You shall do this and that." It is, instead, to maintain the Christian ideal and to proclaim the words of the Christ, which are spirit and life, not letter and law. If to preach over the heads of the congregation means obscurity in thought and inaptness of theme, then the preacher who is guilty must resign or reform. If it means to exalt the Christian ideals and to lead the people to enlarging vision, then let every preacher rejoice in his task. For this is the privilege and right of the prophet.

Preaching the Gospel Effectively

AT the regular Sunday evening service at Delaware Ave. Church, Buffalo, on Sunday evening, Sept. 29, Rev. Charles Edward Locke, D. D., the pastor, preached to upwards of 1,200 people. The seats were more than filled, and it was necessary to provide chairs to accommodate the throng. The service was in no sense special, nor had it been advertised by bulletin-board or in any of the objectionable ways prevailing in so many churches. In the daily papers, amid the Sunday notices, only his subject appeared — "A Search for God." There was, therefore, nothing sensational in the topic, and surely there was nothing sensational in the man behind the topic. There was nothing unusual in connection with the service. A quartet stationed exactly in front of the pastor in the altar sang with inspiring effect; but the singers did not draw that multitude to the church. The sufficient and enthralling attraction was the minister. He is a man of perhaps forty years of age, tall, spare, with a face that reminded the writer of the late Senator Evarts, though he scarcely resembles him. Every look and act of Dr. Locke was ministerial. He was clad in the English-clergyman's black suit, everything visible black, save the white collar about his neck. Indeed, he was so conventionally clerical as he came into the pulpit and commenced the preliminaries, that one worshiper, at least, was not favorably impressed with him. The reading of his hymns and of the Scriptures seemed rather overdone in solemnity and impressiveness; but when he prayed, our premature and unfavorable impressions vanished, so tenderly, humanly and constrainingly did he voice the intuitive yearnings and aspirations after God of that worshipful people. When he finished his prayer, many were wiping away the tears which his supplications had evoked. The pastor had already taken his

people within "the holy of holies" and prepared them for the message which was to follow.

His sermon was forty minutes long. Stepping to the side of the pulpit, he announced his text, giving it from memory; and he did not have a line before him or refer to notes during the discourse. This was the text: "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God . . . for the living God." With hands clasped behind, looking much as Savonarola might without cowl or vest-



REV. CHARLES EDWARD LOCKE, D. D.

ment, serious, solemn, God's man and messenger as every one felt, in moderate voice he began to tell the people that all were searching after God, and that they would never secure rest until they had found Him. Gradually his message took possession of him, and his heart and brain burned, and his voice became resonant and constraining. Unconsciously his hands broke their clasp and were used in ungraceful but forceful gestures to clinch his utterances. But all the time he was under admirable self-control, and at no time was he betrayed into an unwise or indiscreet utterance, though speaking with intense feeling.

Dr. Locke shows fine literary taste and a familiar knowledge of history and poetry, and the few illustrations which he used fell in as naturally as if made for the occasion. His literary charm and lucid thinking would make him an acceptable preacher with the best congregations. But these were not the qualities which in themselves drew and held that vast congregation. He might possess all literary attainments and still preach — as thousands of ministers do — to empty pews, especially in the evening. Dr. Locke's singular and remarkable success in preaching the Gospel effectively results from causes that go deeper than mere literary culture. The supreme attraction is the divine increment in the man. The ministry, to him, is a holy calling, and he is summoned, as God summoned the prophets, to declare His message. The responsibility of such a privilege and mission is to him tremendous and awe-inspiring. How can he be frivolous, indifferent, or indolent when acting for God either in the preparation of his message or while declaring it? He must be serious and solemn; he will be tender and tearful while he tells the people how much God loves them and desires to bless them.

When he concluded, and the tense grasp which he had held throughout the sermon upon the congregation was partly broken, we said, with unspeakable joy, "That is preaching," and that kind of preaching demonstrates anew the fact that the story of redemption in Jesus Christ has lost none of

its power to attract the multitude when it is fittingly apprehended and declared.

Not every clergyman can do what Dr. Locke is doing in reaching the people but every one, with his sense of responsibility to God and to man, can approximate his success. But the "hireling" — the man who is in this sacred office as an occupation and a profession, just to secure a livelihood — never will reach and persuade the people as the pastor of Delaware Ave. Church is doing.

Dr. Locke has come to public notice through his volume entitled, "Freedom's Next War for Humanity," and recently as the officiating clergyman at the Milburn residence before the dead President was borne out of it.

Healthy Thinking about Railroads and Railroad Men

A VAST amount of wrong thinking is current concerning railroads and the men who operate them. So much loose and unjust criticism is made in public speech and in the daily press about railroads and railroad men, especially in connection with our political parties and rival factions, that the general public is misled thereby. This is a calamity, for it results in withholding a meed of just praise which all good people should be glad to bestow. Senator Depew of New York, president of the New York Central Railroad, delivered an address upon this subject on "Railway Day," Sept. 29, at the Pan-American Exposition, which, if generally read, would serve to dissipate the misinformation and prejudice to which we refer. The address was published in the Buffalo and New York daily papers. We have read it twice, and wish it might have general circulation. If any minister is "breathing out threatenings and slaughter" against railroads and railroad men, we hope he will secure this address and give it a faithful reading.

The simple fact is, that to no one industry does the general public owe so much for enjoyment, comfort and common luxuries as to the railroad. And it is also equally true that, taken man for man — what they are in character as well as in skilled ability — there is not a better or more useful class of people among us than railroad men. Senator Depew referred to this in saying:

"The railway service trains and educates. It develops the same type of men all over the world. They are quick to think and act, open-minded to suggestions and inventions, and free from bigotry of opinion. In England, this summer, I attended an inspection and afterward a lunch with 150 of the general managers and heads of the operating, traffic, passenger, motive-power and engineering departments of the railways of Great Britain, and was made at once to feel at home. If the shareholders could depart from old traditions and leave to these bright and progressive officers the reformation of their roads, every one of them would be up to date with American appliances and methods within a year. . . . Despair and pessimism have no place in the railway service. Its managers and heads of departments have risen from the ranks. Every young beginner can look up the hill which he wants to climb and see every prominent position occupied by those who were once where he is, and his hopes will increase as he learns that merit and not favor wins promotion. Among the millions of railway men who are voters there are no socialists, and, thank God! not an anarchist."

The almost miraculous development and growth of the railroad in this country, and what has resulted therefrom to our land and to all of our people, is sketched with a master hand in these words:

"It is hardly seventy years since Stephenson built his locomotive. I found a book of minutes of the directors of one of the earliest railroads —

the Mohawk & Hudson. This was one of the links which now form the New York Central. At the meeting of the board in 1831, a committee of the directors and the engineer had reported in favor of substituting an iron for a wooden rail. The directors were not convinced. They reported it back to the engineer and the committee for further investigation and report. Among the members of this board were the first John Jacob Astor and Hamilton Fish. The latter lived to see all the marvels produced by the railroad of today. The rail of the period was a thin strap nailed upon the wood, and this strap, getting loose at the ends, would be caught by the wheel and run up through the cars, frequently impaling the passenger or cutting off his leg or arm.

"Without the railroad there would have been no Northwestern, no Mountain, and no Pacific States. The few people in the vast territory between Chicago and the Pacific Ocean would have been engaged exclusively in agriculture. Their harvests, their flocks and their herds would have been useful only for the food of themselves and their neighbors. The cost of transportation would have been prohibitive. Cheap transportation by the railway has enabled the Dakota farmer to sell his wheat to the miller at Minneapolis or at Buffalo, and the miller to sell his flour to New England and the Middle States. It has permitted the West and Northwest successfully to compete in the English markets with grain from Russia, Egypt and India. It has made the vast plains beyond the Great Lakes, which were the feeding-grounds of the buffalo fifty years ago, the granary of the world. It has enabled the artisan to live, the factory, the mills and the furnaces to exist, the mines to be opened, and comforts and luxuries to be enjoyed by all the people. With a modern system of transportation wholly developed within the three-score years and ten allotted to the span of life, every family, without regard to its position in life, enjoys the comforts and luxuries in the products of other climes, other countries and other continents, which even the richest could not procure one hundred years ago."

And the magnitude of the business is also seen in the following statements:

"There were in the service of the railroads in 1900 — that is, on their pay-rolls — over 1,000,000 men, and there was paid to these men in that year \$577,000,000, or 60 per cent. of the entire expenses of the railways for their operation. There were at least 1,000,000 more men engaged in building cars and locomotives, in mining coal, in getting out ore, in making steel rails and their attachments, and in a multitude of other employments, which exist only to supply the railroads; so that one in every fifteen persons in the United States who are engaged in economical pursuits or earning wages or salaries, get their living from the operation of the railroads of the country."

And the injustice of the cry about exorbitant freight rates and the general impression that they are being increased, is seen in these facts:

"When I entered the railroad service in 1868, the rate per ton per mile for freight was 2 cents or 20 mills; the average rate per ton per mile on all railroads of the country in 1900 was about 7 mills. This reduction makes the rate of today little more than a third of what it was thirty years ago."

Standing near where President McKinley delivered his last great address upon reciprocity, and where he was shot, the Senator's reference to the late President was as fitting as it was impressive and forceful. He said of the President in part:

"Americans loved William McKinley. His domestic life and tender devotion to an invalid wife are part of every American home. He was always a warm friend of railroad men and appointed a locomotive engineer to be third Assistant Postmaster General, one of the most responsible positions in the Government. During his administration, by reason of increased prosperity, 194,000 additional men have been placed on the pay-rolls of the railways and \$110,000,000 more paid yearly in wages."

Let us clear our minds of wrong thinking concerning railroads and railroad men, and

do both of them the generous justice which they so richly deserve.

To Eliminate Carpet-Bag Politicians

THAT was a high but deserved compliment which President Roosevelt paid Booker T. Washington, of Tuskegee Institute, Ala., in inviting him to the White House for counsel as to the action the Administration should take in order to reform what is known as the Republican Party in the South, especially in the distribution of office and in the general effect upon the Negro. Mr. Washington, while explaining that he was not a politician and did not seek to be, told the President some very plain truths which have long been known to all who possessed any knowledge of real conditions in the South. Mr. Washington said that for many years past the Republican Party in most of the Southern States has consisted simply of two rival gangs of professional leaders and office traders. They claim to be able to deliver the Negro vote and to fix up all the delegations to the national conventions. The only energy they display is in their rivalry as to which gang is to control and enjoy the emoluments. As a rule one is about as disreputable as the other. "If you want to build up the Republican Party in the South and make of it something besides a byword and reproach," said Mr. Washington, "you must broaden it out. You must get the better element of the whites in it. That is best for the party and for the public service. It is also best for the Negro."

He advised that appointments of the best white men be made, without much regard to party, and that the Negro be not taken into account at present in making selections. If ever a people were entitled to sympathy for what they have been obliged to suffer, the good citizens of the South have, in bearing the incubus of the carpet-bag politicians. We hope and believe President Roosevelt will heed the frank and courageous counsel of Booker Washington and proceed to exterminate that too large brood of political parasites.

PERSONALS

— Cablegram just received from Tientsin, announces the death of Rev. J. Frederick Hayner, from diphtheria, after four days' illness. Mr. Hayner was presiding elder of Tsunhua District. He went to China in 1893.

— Mr. D. M. Smith, assistant book-agent of the Methodist Episcopal Church, South, has sailed for China, where he will establish a branch publishing-house in Shanghai.

— Rev. and Mrs. C. W. Bradley, of Biddeford, Me., celebrated their silver wedding anniversary last week, and were most lavishly remembered by appreciative parishioners and friends.

— Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, has recovered from his sudden illness of last week, and left Cambridge on the evening of the 3rd to attend his Conference at Pulaski, Tenn. His delightful calls at this office will be greatly missed.

— Rev. Dr. Robert McIntyre, who has just retired from the pastorate of St. James' Church, Chicago, on account of broken health, and who will remove to Los Angeles, Cal., until he is fully restored to vigor, will devote himself "to religious novel writing." He has just brought out his first story under the title, "The Modern Apollos." He hopes to do for the religious people of this country with his novels what

Silas Hocking is doing for English readers.

— Rev. C. L. Eastman is seriously ill at his home in Chelsea.

— Rev. Dr. M. C. Harris and wife, of San Francisco, Cal., who lately celebrated the completion of a half-century of wedded life, received a purse of \$1,000 and a handsome gold watch from grateful Japanese friends.

— Dr. Wallace MacMullen, of the Park Avenue Church, Philadelphia, accepts the call to Madison Avenue Church, New York city, next spring, subject to episcopal approval.

— Bishop Whipple was called "Straight Tongue" by the Indians to distinguish him from the schemers, agents and traders, who thought it smart to cheat these poor children of nature.

— Rev. C. E. Manchester, D. D., who preached the funeral sermon of President McKinley at the First Church, Canton, has been appointed presiding elder of Steubenville District, East Ohio Conference.

— Dr. Hermon K. Sherburn and Miss Mary A. Burbank, D. O., both of Littleton, N. H., were married in the city of Barre, Vt., Oct. 1, by Rev. J. A. Sherburn, father of the groom. They will reside at Littleton, N. H., and continue their practice there.

— Rev. F. B. Meyer, of London, has recently made a brief evangelistic visit to Beyrout, Syria, spending a week with a body of missionaries, addressing them, and also the five hundred students in the Protestant College, on the higher Christian life.

— The *Western Christian Advocate* says: "If the state of Mrs. Thoburn's health justifies Bishop Thoburn in leaving her, he will sail from New York for India on Nov. 13. The Bombay, North India, and Northwest India Conferences will probably fall to him. A royal 'welcome home' is being prepared for the Bishop in his beloved India."

— After a protracted struggle with disease, Miss Helen Long, daughter of the Secretary of the Navy, died of consumption at her home in Hingham on the 4th inst. Widely known and deeply beloved, the tidings of her premature death carried sorrow to many hearts. During the war with Spain, Miss Long volunteered as a nurse and was stationed for a while at the Naval Hospital, Brooklyn.

— Philip L. Frick writes from Berlin, Germany: "I shall be in Berlin for the winter semester, expecting to take work under Dr. Pfeiderer in the 'Philosophy of Religion.' Americans are much in evidence. Dr. Dickie of the American Church held an impressive memorial service on the date of President McKinley's funeral. The diplomatic corps was present."

— Bishop and Mrs. Hamilton, Dr. J. W. Butler, and Mr. C. R. Magee reached Boston last week on the "New England" of the Dominion line, after a stormy passage. Bishop Hamilton preached in First Church, Temple St., on Sunday morning, and Dr. Butler in the evening. Rev. and Mrs. Franklin Hamilton, Rev. W. H. Meredith, Mr. Willard S. Allen, and Mr. and Mrs. G. F. Washburn also returned on the same steamer.

— Miss Annie Maude Marcy, daughter of Charles D'W. Marcy, of Dorchester, and granddaughter of the late Rev. Ichabod Marcy, was married, Sept. 25, at the home of her father, to Rev. Charles M. Crooks, pastor of the Congregational Church in Colrain, Rev. Dr. T. Corwin Watkins officiating. Mrs. Crooks is a graduate of Smith College, and for two years has been superintendent of the primary department of the Stanton Avenue Sunday-school. Mr.

Crooks is a graduate of the University of Ohio and of Harvard Divinity School. He also took a post-graduate course in Germany.

— Mrs. Lydia Hill Daggett, to whose serious illness we referred last week, died at the home of her son in Wyoming, Oct. 2. She was the wife of the late Lyman Daggett of Charlestown, and for many years was a well-known fig-



MRS. LYDIA HILL DAGGETT

ure in Boston Methodism. Our older readers, especially, at the mention of "Sister" Daggett, will vividly recall her tall figure, arrayed in the old-style costume from which she never varied — voluminous skirt, severely plain waist, shawl, and Quakerish bonnet. Mrs. Daggett was prominently identified with woman's missionary work in the Methodist Episcopal Church, both foreign and home. From 1871 to '82 she was the publisher of the *Heathen Woman's Friend* (now the *Woman's Missionary Friend*), the organ of the Woman's Foreign Missionary Society. After severing her connection with the *Friend*, she became a zealous worker in the Woman's Home Missionary Society. As secretary she visited Alaska, and was instrumental in founding the Jesse Lee Home at Unalaska, and also helped to establish the Stickney Home for Indians at Lynden, Washington. No particulars of her death or funeral have reached us.

— Rev. and Mrs. J. S. Wadsworth, of Brockton, are favored in having their parents with them — Mr. and Mrs. A. C. Wadsworth, and Rev. Dr. and Mrs. W. F. Short, all of Jacksonville, Ills. Dr. Short is a presiding elder in the Illinois Conference.

— Rev. F. M. Larkin, who recently returned from a trip abroad, and who as a student in philosophy in the School of All Sciences last year preached very acceptably in many of our churches, has just been assigned to Grace Church, San Francisco, one of the best appointments on the Pacific slope.

— Rev. George F. Pentecost, who at the instance of the Presbyterian Board of Foreign Missions is going to take up mission work in the Philippine Islands, resigned last week the pastorate of the First Presbyterian Church of Yonkers, and his resignation was accepted. He expects to enter upon his new work at once.

— A charming gentleman, with a genius for his work, was Principal C. F. P. Bancroft, of Phillips Andover Academy, who dies at the age of 64. Any one who was privileged to know him with any degree of intimacy felt that he was superbly equipped for the position which he has held so suc-

cessfully for twenty-eight years. Andover will seem painfully lonely without the genial, inspiring presence of Dr. Bancroft.

— Through an inadvertence, an innocent but amusing and embarrassing error was made in naming the present pastor of the church at Norwood in the report of the dedication published last week. Rev. Edgar Jones is the new appointee to this charge.

— Rev. W. H. Selleck, late pastor of Grace Church, Seattle, has been appointed by Bishop Mallalieu to succeed Rev. J. J. Walter as superintendent of the missions in Alaska and pastor at Juneau. He is an excellent man for the place. He freed Grace Church from debt and built up the organization in every way. One of his chief helpers is Rev. M. A. Covington, pastor at Skagway, once a student of Boston University School of Theology.

— In Worcester, Oct. 2, at the residence of the bride's parents, Miss Flora Belle Townsend, daughter of Rev. and Mrs. W. C. Townsend, was united in marriage with Mr. George Reynolds Booth, of Springfield. The father of the bride officiated, the double-ring ceremony being used. The maid of honor was Miss Ella Louise Townsend, and the best man Albert N. Colton, of Springfield. Master Henry B. Townsend, the three-year-old brother of the bride, was a ring-bearer. The house was prettily decorated with evergreens, potted plants and flowers. After the ceremony a reception was held and a collation served. On their return from their wedding trip Mr. and Mrs. Booth will reside in Springfield.

— At the recent session of Puget Sound Conference Bishop Mallalieu appointed Rev. Rial Benjamin, one of the promising young men of that Conference, pastor of the new Cranston Church, near the University of Washington at Seattle. It is a strategic point of great importance to Washington Methodism because of the large number of Methodist young people who attend the State institution. Mr. Benjamin is a college man, evangelistic, a good preacher, and an experienced church builder. The new church was organized by Dr. A. Edwin Burrows, pastor of Asbury Church, formerly of Chicago. In addition to giving the new enterprise a good start, he has added 225 members to Asbury, paid off debts, made improvements, and has under way a new house of worship to cost complete \$13,500, and a parsonage to cost \$2,000. Besides, he has assisted other pastors in revival meetings. This is the record for one year.

— Rev. Ernest Lyman Mills, pastor of Appleton Church, Neponset, and Miss Fannie Majorie Pickett were married at the home of the bride's parents in Somerville, Wednesday evening, Oct. 2, at 8 o'clock. Rev. W. M. Crawford, of Egleston Square, officiating. A few of the many friends of the bride and groom were present to witness the ceremony, at the close of which a reception was held. Mr. and Mrs. Mills will spend a short vacation among the mountains of New Hampshire, and on their return will reside at 171 Pearl Street, Somerville. Mr. Mills is a graduate of the College of Liberal Arts, Boston University, and at present is a student in the School of Theology. During his short pastorate at Appleton Church he has had unusual success.

— A unique double wedding of unusual interest occurred in the Norwich (Conn.) Congregational Church, the evening of Oct. 2, the son and daughter of Rev. and Mrs. James Sewall Thomas, of Holbrook, Mass., being united in marriage with the daughter

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Held for Ransom

WE have already noted the fact that Miss Helen M. Stone, a missionary of the American Board, has been abducted by brigands in the district of Djuneabala, and is held for a ransom of 25,000 Turkish pounds — about \$111,000. At this writing it looks as if the ransom would be raised by public subscription and the amount paid in order to make sure that no harm shall come to this faithful missionary. Boston starts



MISS HELEN M. STONE

off by raising \$30,000, and New York, Chicago, and other cities will complete the amount. Contributions would be made more generally but for the decided opinion of many that the precedent of purchasing the release of Miss Stone at so great a price will incite other brigands to do the same, and thus endanger the safety of missionaries everywhere.

Miss Stone has been in Turkey since 1878. Her mother and a brother, Charles A. Stone, reside in Chelsea. The latter signed the appeal, and he and his wife are subscribers of \$5,000 each. President Roosevelt is deeply interested in the case, and has already, through the State Department, solicited the good offices of the Russian Government to persuade Bulgaria to apprehend the brigands who hold Miss Stone in captivity.

A cablegram from London, published just as we go to press, states: "The brigands have extended the time for the payment of the ransom one month." This confirms the conviction that Miss Stone has not been, and is not, in danger of personal harm.

Another Octogenarian Gone

REV. JONATHAN L. ESTEY, of the New England Conference, died at Cambridge, Oct. 7, at 5 A. M., aged 83 years. His death was unexpected. He was in Boston on the previous Tuesday, and was dressed and out of doors on Saturday forenoon; but in the afternoon, feeling poorly, he went to his bed and gradually sank away until the end came.

Mr. Estey was born in Middleton, and commenced his ministerial career at Hardwick in 1849, remaining in the active work until 1866, when his appointment was nominal for several years, and in 1875 he took a superannuated relation, which he held till his death. Though withdrawn from the pastorate for so many years, he has manifested a deep interest in the church, and has delighted in the fellowship of his ministerial brethren. For many years he has worshiped with the people of Harvard St. Church, Cambridge, whose communion and

services he greatly enjoyed. He was a journeyman printer by trade, and was in the employ of the Boston Transcript for a good many of his later years. His estimable wife died three years ago. A son, William H. Estey, and five grandchildren survive.

The funeral services occur on Wednesday at Harvard St. Church, after this issue goes to press. We cannot present a portrait of the deceased, as we endeavored to do, because the family were unable to provide a photograph.

An Epoch-Making Religious Editor

THE announcement of the death of Dr. W. C. Gray, editor of the *Interior* of Chicago, was received too late, last week, for special editorial treatment. He was in many respects the most remarkable religious editor of his times, and his work has been epoch-making. The *Chicago Tribune*, in its excellent tribute, says: "He was one of the three or four most widely known religious editors in America, and perhaps more distinctly a man of genius than any of them." He possessed the intuitions of a real editor, linked with an unvarying frankness and open-heartedness of character and a never-failing moral courage that led him always to honor and express his own convictions. Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn, who officiated at his funeral by request of Dr. Gray, said:

"Things seemed a little safer with his presence in the world. He was a leader. He stood, a great, splendid specimen of manhood, towering above his fellows. There was something patrician in this man. Superb intellect, iron nerve, keen intellect were his. He had a way of picking a man to pieces, oiling him and putting him together again without damaging his pride. His faults were his overripe virtues. Smooth diamonds have no brilliancy. His life work was the *Interior*. He believed that the press was baptized with power. He wrote because he loved men and knew men. His fidelity to truth was remarkable. His singular courage was one of his traits."

It was an unspeakable blessing to him and to religious journalism — as he came to mold it — that he was not a minister, and never suffered the cramping influence which a theological course and a ministerial career in his formative years would doubtless have entailed. He came to journalism a free man, as one born out of due time to the tripod. It was a liberating and liberalizing study and preparation that he was bred to the law. This experience gave breadth to his intuitive qualifications. The *Chicago Tribune* characterizes his native qualities well in saying: "He had in him the irresistible impulse of self-expression. He had the naturalist's sense of nature, the poet's instinct for sympathy, the philanthropist's love for his kind."

Given the man and his peculiar training, and it is not surprising that he became a great editor. Though born and brought up a Presbyterian, he was of too large mold to be a strict ecclesiastic or an ardent Calvinist. Seeing God in revelation and everywhere in nature, he could never imprison Him in the creed of any generation. It was for this reason that he was the first and most persistent advocate of creed-revision in the Presbyterian Church. It was because he was large

enough, while holding his own views of dogmatic truth, to believe his brother in the faith was just as honest as himself — even if he saw some things differently — that he protested with all his might against trials for heresy. David Swing was not a favorite of Dr. Gray, but he never ceased to oppose that trial for heresy. He believed in the Sermon on the Mount, and that it should be applied to all moral problems. He insisted upon clearly-revealed Biblical righteousness everywhere, for every man and institution, and cared but little about "imputed righteousness," or any theological fiction. He was, therefore, as an editor, a man of innovations. In the management of his paper he showed little regard for traditional notions and practices. The *Chicago Record-Herald* thus refers to his first work, thirty years ago, as editor of the *Interior*: "Radical changes and improvements at once were made in the make-up of the paper. The innovation of short stories, poetry, and humorous comments in a religious journal for a time shocked the staid readers of the old *Interior*, but almost immediately the success of the experiment was proved."

And in just this we are inclined to think was his most comprehensive and far-reaching work. He introduced a new mind and spirit into religious journalism, that has been modifying it for a quarter of a century. He was the brave pioneer who made needed changes possible; and just here religious journalism owes him an unspeakable debt. Dr. Gray has been unconsciously saying to his brother editors for twenty-five years: Gentlemen, rid yourselves of cant. Be frank with your readers; tell them the truth. Have no confidence in a religion that does not flower in moral conduct. Demand, inexorably, that Christianity shall purify and sweeten every zone of human and public life. Be brethren, for we are all one in Jesus Christ. That is some part of the practical message that Dr. Gray from his throne has been declaring to his contemporaries.

But through last week's *Interior* there comes a last greeting to the religious editorial fraternity. In a black-bordered page entitled "Farewell," the acting editor says:

"A few days before his death, when the periods of consciousness were perceptibly growing briefer and farther apart, Dr. Gray suddenly waked from a profound slumber, and said, 'I have a message I wish to deliver.' An assistant hurried to his side with pencil and paper and he dictated without hesitation, correction or revision the following lines:

"I expect within a few hours to glide off the stage like a launching ship and be afloat on the wide ocean of eternity and I desire to say to my contemporaries of the press, of whom I am probably the senior, that they have contributed to the pleasures of my long editorial life. I have never met one of the fraternity who did not leave me happier when he retired. There has therefore grown up in me a more than a respectful, even an affectionate, regard for the members of the religious editorial fraternity, and to them I send a cordial and loving greeting. I expect in a few hours to be in the shadows which are only a brighter life, and from that misty region I call back most cordially, God prosper and bless you all. It pleases me to think that this shall be among the last of my coherent thoughts."

His admiring and bereaved confrères can best honor his memory by trying to be like him.

INTO THE CLEARING

REV. ELLIOTT F. STUDLEY.

Lonesome and long, and crooked and dark,
Was the forest path I traveled, —
As though a serpent had wound it out,
Or the sock of night unraveled.

Oh! should I ever reach my home,
Or see the ones that love me?
Dead branches broke in the woods around,
Black ravens croaked above me.

Dark were the hours I traveled through,
With trembling, doubt and fearing;
But oh, the rapture of the hour
When first I reached the clearing!

The grasses bowed, the light ferns danced,
Where home and friends had missed me;
The breezes whispered, "Glad you've come,"
The blessed sunshine kissed me.

My friend, take heart, renew thy strength,
I bring thee words of cheering:
The longest journeys terminate,
The blind road finds the clearing.

Fall River, Mass.

THE REVISED CONSTITUTION

BISHOP S. M. MERRILL.

AS the *Northwestern* says in a recent issue, the approaching Conferences will be called upon to decide the long-pending question of a revised constitution. These words are properly chosen, for the question pending is that of a "revised constitution" — not that of a new constitution, as if we had no constitution; nor yet is it a mere amendment, as if some old defect were to be remedied, or a new and strange element to be introduced; but the instrument itself, which has served the church for over ninety years, is revised and adapted to the needs of the present time.

This has been done with great deliberation and care. The instruction given to the first commission by the General Conference of 1888 was strictly followed by that commission. It was to provide articles to take the place of the articles at that time accepted as the constitution under which that body existed and was in session, and under which all the General Conferences since 1808 have existed and exercised their authority. The word "revised" is the proper word, for the work of the commission was not that of originating a constitution *de novo*, but that of revising the old one; and such was the work of the last General Conference when it carefully considered the revision submitted to it and revised the revision.

Now it appears that objection is made to the final approval of these revisions on the ground that the proceeding has been irregular and, some say, unconstitutional. This is a remarkable position. The fact is, that every step has been taken with exceeding care not to be irregular and not to vary from the letter or meaning of the constitution in the slightest particular; and no one can show any single particular in which the constitution now in force has been trenched upon in what has been done or is now waiting to be done, either in preparing or submitting or adopting the instrument proposed as the revised constitution. The intimation or insinuation that anything is being "foisted" on the church in an irregular or unconstitutional way is the merest gratuity, without the shadow of a pretext or excuse, much less a reason. Everything has been done in open day, after full discussion, and with strict regard for existing law.

Objection is made that the Annual Conferences are not to be allowed to consider

and act upon the items in detail, as did the General Conference. This is an extraordinary assumption, evidently made without serious thought or without intelligent consideration. The Annual Conferences were all represented in the General Conference which studied the items in detail and adopted them and recommended them to the Annual Conferences for concurrence. The members of the Annual Conferences are to act, not as a co-ordinate body enacting a law, as the two houses of a legislature, but as a concurring body, with the single duty, which is, to concur or not concur. The constitution gives the concurring body no other power, and therefore the General Conference could not do otherwise than it did in this respect; and the claim that it should have done so is preposterous, the result of inconsiderateness, not to say of ignorance. Then, again, the Annual Conferences, as such, are not to act at all — they have no constitutional function in the matter, as Conferences. The individual members of the Annual Conferences vote, and are counted as individuals, and the whole body of the membership in all the Conferences constitutes the one concurring body. Hence, if Annual Conferences should consider and act upon the items in detail or separately, accepting some and rejecting others, by a majority or any other vote, there would be a serious violation of the fundamental law, a revolution of principle as well as of method, in addition to the introduction of endless confusion from which nothing of value could possibly result. The constitution never provided for as many concurring bodies as there are Annual Conferences in the connection; but this absurdity is what our brethren are contending for when they ask that each Annual Conference shall be allowed to act on the revisions in detail as the General Conference did.

Perhaps the strangest objection that has yet appeared is that which protests against making the Articles of Religion a part of the constitution, or bringing the doctrines of the church into the domain of legislation, or under the governing power of the church. Possibly this statement does not accurately represent the thought of those protesting, but it approaches it as nearly as it is possible to do without quoting and specifying — a thing which is omitted out of respect for those who will some day see the futility of this protest, and wish not to be named in connection with it. The fact is, the revised constitution does not affect or modify the posture of the church or the General Conference with reference to the Articles of Religion, or the doctrines of the church, or the General Rules of the church, in the least degree. All these remain as they were. The same Restrictive Rules that have always protected them remain as they were without the change of a syllable. The doctrines and General Rules have always had the nature and force of a constitution; they have yet, and always ought to have. The effort made to find an objection to the revised constitution on this ground is too strange to be accounted for, while the reasoning is too involved to admit of characterization.

It is not unlikely that behind all these strained efforts to defeat the pending revisions is the old objection that women may get into the General Conference under it, if the revised constitution goes into effect. It is more than suspected that this is the inspiration of the whole opposition. All who feel solicitous on this point have my warmest sympathy. No one surpasses me in depth of feeling that the work of the General Conference, with the conditions under which it has to be done, is utterly unsuited to women. In no sense is it woman's work, nor will women of delicate sensibilities at-

tempt it after learning the exacting nature of the requirements and the circumstances unavoidable where so many large committees must be in session for so many hours. But sentiment has asserted itself, and the experiment must be tried. The existing constitution has no power longer to prevent it. No one who studied the spirit of the last General Conference will doubt that if it had been called to decide the import of the word "layman," with this issue pending, it would have declared it to mean exactly the same as "lay member," and women as laymen or lay members would have been admitted. The constitution thus interpreted would not have been in the way. Thus in the judgment of many of the most conservative lovers of genuine womanhood, whose high appreciation of woman's appropriate work in the church would avoid this lamentable perversion of her nobleness, the question of her eligibility is not an issue between the old and the revised constitutions, as the General Conference itself, as the sole interpreter of its own powers, must and will settle that issue under either constitution. This is the simple fact in the case, whether it be palatable or otherwise.

The result is that the Annual Conferences ought to decide for or against the revision on other grounds, leaving the "woman question" out, as that has been virtually decided, and the outcome will be the same whether the new constitution goes into effect or not. It looks like folly to cast away the many valuable improvements which the new presents, which have been so well provided after such long and expensive waiting, because of this old issue which is virtually obsolete and cannot be longer maintained as a living issue under any existing conditions. — *Northwestern Christian Advocate*.

THE MAN ON THE BRIDGE

REV. C. A. S. DWIGHT.

THE man on the bridge supplements the work of the man in the engine-room, directing and utilizing the power which the latter supplies. A steamer may be equipped with the most powerful of engines, of the newest pattern, properly adjusted and oiled, and throbbing with the pressing steam, and yet come to grief because the steering gear gives way, the signals from the bridge are misunderstood, or errors are made in navigation. No steamer can be run from the engine-room alone. A clear mind on the bridge and a sure hand on the steam-steering wheel are also needed if the voyage is to be made with safety and profit.

The analogy holds in the intellectual and moral sphere. Reason is the man on the bridge. The heart, that big emotional engine, supplies the push and pressure for life, the moral motive power, but reason must direct the course of action. Impulsive, energetic action may lead to disaster instead of success unless the rational helmsman which God has placed behind the forehead of every man whom He has made rules and regulates these emotive powers, repressing this and encouraging that other impulse, steering the energies into safe channels, and rebuking every mutinous desire that would madly drive the barque of the soul on the shoals of temptation or the ragged rocks of wild appetite or of rampant vice.

The reasonable life is the true life — the life that does the thing that is right rather

than that which attracts or amuses. It is not the cold, passionless, cynical life. It may have its poetry and romance and throb with intense enthusiasms, but if it has its visions they will be dreams of duty, and all its eager desires and ambitions will be firmly controlled and rigidly directed to high moral aims. The man on the bridge of an Atlantic liner is not necessarily a cold, regardless man. He may be a man of warm heart, quick sympathies, ardent temperament, but when walking the high bridge of his magnificent ship he never allows his feelings to run away with him. His every action is a reasoned action, contributing to the one distinct end of safely and swiftly guiding the huge craft committed to his care toward the desired haven on the other side of the sea.

In American life today there is great need of this governing principle of reason. The currents of political and social life swirl and rush distractingly. A thousand attractions press for notice every day. There never was an age when it was either so good or so dangerous to live. Feeling and fashion are uncertain guides. Impulse will often lead astray. Insidious currents of public opinion or social custom tend to drift souls out of their course. Whether in secular or religious affairs there is a constant call for the man on the bridge. The young people of America must recognize the value of reasoned in place of impulsive action. In the regular work of the church, in the Sunday-school, in League work, in philanthropy and in temperance, the ardent zeal of warm Christian hearts needs to be directed and controlled by a faithful use of the judging powers of the mind which God has given man as the guide and mentor of his earthly life.

The highest type of reason is conscience. Mind alone will not point the sure, safe way of life. Conscience is necessary to conduct; the reason that unerringly guides is the moralizing mind. No nation without a conscience can long survive in history.

Closter, N. J.

"ALWAYS"

[Notes of a Sermon preached in the United Free Church, Lumsden, England, August 18.]

"ALWAYS" is a keyword of Christianity. Other religions make concessions to human nature. They allow periods of outbreak and unrestraint. If you will keep the law 360 days in the year, you can have five days to work your own will. You will be set free from one commandment if only you will obey the rest. Even in the corrupted forms of Christianity this tendency to allow some occasional relaxation may be found. No doubt it is very congenial to human nature. No doubt it helps to make the acceptance of a religion very much easier. We are not so unwilling to conform at times if times of license are given to us. But Christianity makes no exception, permits of no deviation. It takes its law and its power from the presence of Christ, who is with us always, all the days, and all the hours of the days through all the years of vivid experience, with their every grief and joy. The law was written of old on the tables of stone. Now we have the presence of the Lawgiver, and the law

shines from the eyes of the Christ who never leaves us with a more awful imperative than before. Christ Himself is never absent, never leaves us alone, never loses us from His sight, never gives us leave to go astray even for an instant.

This would be terrible news and no Gospel if it were not that the presence of Christ is

POWER AS WELL AS LAW.

Of ourselves we cannot keep the commandments. It is a fact that we are unable to raise ourselves more than a moment. There is a force that draws us downward. Even so it is with character. Man cannot permanently raise himself. Neither civilization nor anything included under civilization can make and keep a moral ascent. When Christ appeared art and culture had done their best, and yet the world was perishing in a debasement of animalism and lust. It wanted the power to secure its moral gains. Many things, we are told, in these days threaten the commercial future of Great Britain. Of our dangers by far the most serious is the possible exhaustion of power. Unless some power is discovered to replace that which is being steadily exhausted, the sceptre must pass from us to others. So the great need of the church is power. Without that power it cannot go on living. The power it needs is supplied by Christ. Through the Holy Spirit, Christ gives power to those who trust Him. To as many as receive Him He gives power to become the sons of God, even to those who believe on His name. Into our wavering hearts He seeks to pour the new wine of His Spirit, and thus to make them strong. It is an old and true saying, "What the soul is to the body, that Christ is to the soul." As the body when the soul has passed from it is still, motionless, perishing, so is the soul without Christ dead in trespasses and sins, unable to recover itself and wake. When He takes full possession He reanimates and rules, and His commandments cease to be grievous, and the passions that went after forbidden things are disenchanted and frozen.

So confident of its power is Christianity that it carries its perpetual demands into every region of labor and thought. Yes, to every cave, every mountain height of every region. Thus we are to be "always abounding in the work of the Lord." Has Christianity, then, no place for rest? If there is one thing above another in this weary world that we claim and crave, it is

THE PRIVILEGE OF REST.

If six days of the week we labor and do our work, then does not the seventh belong to us? If we toil for eleven months of the year, do we not need the twelfth for play? Does Christ grudge us rest? No, verily, for it was as the Rest-giver that He came. Did He not preach His rest in the days of His flesh to a company of the poorest and most enslaved, wearied with labor, worn with sorrow? Did He not mercifully say to His disciples, "Rest awhile?" Yes; but He bound together labor and rest as all the work of the Lord. When He rested Himself, He set the pattern of resting for His people. "Jesus being wearied with His journey, sat thus on the well." *Sat thus.* He did not say, "No one can claim Me. I have been set free by God and man to please Myself for the time, and no need but My own may urge itself upon Me." No; for then we read that the Weary gave rest to the weary. The Saviour preached to the woman of Samaria, told her all things that ever she did, gave her of the water of which if any drink they shall never thirst again. It may be, and it is

sometimes, just as much the work of the Lord to rest as to labor. What is constant is our obligation to abound in the work of the Lord, to toil and to cease from toiling in His presence, by His strength, under His eye.

More than that, Christianity enters into the

REGION OF MOOD AND FEELING.

It seems as if that world could never be brought under complete command. Our actions, our words, we may recall; but who is to control emotion, who can answer for the moods that come and go, independently, as it seems, of our will? It is written, "Rejoice in the Lord always, and again I say rejoice." Christianity, so far from being afraid of deep feeling, as skeptics are now afraid of it, encourages it and enforces it. It does not forbid us to grieve, does not forbid us almost to break our hearts over those whom we love and lose. Christianity does not say that we are not to sorrow. What it forbids is the sorrow that is without hope. That sorrow is not to be indulged in for a moment. Christ says, "Whoever comes and goes, I am with you—rejoice in Me. We know how in the heaviest afflictions there is almost always something left to hold by, something to live for. The widow has her child to comfort her. Yet there may be a desolation which is humanly complete. Even then a spring of joy remains. 'I am with you all the days,' and the joy in Christ is to persist, though all other lights are blown out. So it may be, so it has been. This is not a dream, however it may seem one.

Again, says the Apostle, we are

ALWAYS CONFIDENT.

Does this mean that the Apostle was a stranger to depression and fear? No servant of Christ has ever escaped these, has ever failed to know that strange sinking of the heart in the face of hostile powers, with which most of us are familiar. All our fathers passed under the cloud, and all passed through the sea. What he means is that he was confident, even as we are to be confident, about the issue. Even if his foes drove him away they sent him to the Lord.

"If my barque sink, 'tis to another sea."

The wildest winds could but toss him to Christ's breast. We are never to lose this confidence for ourselves, nor ever to lose our assurance, nor ever to despair of the wonderful Church of Christ, nor falter in our faith that the Redeemer's victory is won and sure.

"One moment, she said,
And the dead will revive;
The giants are falling,
The saints are alive."

Christ said, "I do always the things that please Him;" but we cannot say it. How often we have forgotten the Presence, neglected the Power. Yes; but He has provided for that. "These things write I unto that ye sin not. And if any man sin we have an Advocate with the Father, Jesus Christ the Righteous." There is a phrase that keeps ringing like a bell through the Epistle to the Hebrews: "A priest forever after the order of Melchizedek." After the order of Melchizedek adds nothing, so far as I see, to the other thought. It simply illustrates and emphasizes.

THE PRIESTHOOD FOREVER.

There is a continual duel going on over the soul that we care so little for, to which we are often so cruel, to whose entreaties we are so deaf. The duel goes on continually over your soul and mine. The adversary

never ceases to accuse, the Advocate never ceases to plead.

Day and night the Accuser makes no pause,
Day and night protest the righteous laws,
Good and Evil witness to man's flaws;
Man the culprit, man's the ruined cause,
Man midway to death's devouring jaws
And the worm that gnaws.

"Day and night our Jesus makes no pause,
Pleads His own fulfillment of all laws,
Vells with His perfections mortal flaws,
Clears the culprit, pleads the desperate cause,
Plucks the dead from death's devouring jaws
And the worm that gnaws."

Christ is a Priest forever and His blood ever cleanses from all sin. We fall; but the way of the saints is ever to go back to the fountain, and there to begin again. So we may prevail at last. After so many temptations, after such years of miserable weakness, after so many failures, we may still be able to say, "I have kept the faith." Only we must be like the great Christian who left instructions that on his tomb should be written nothing but his name, the dates of his birth and death, and the words, "Enter not into judgment with Thy servant."

And the end is

"FOREVER WITH THE LORD."

He said to His disciples, "Lo! I am with you alway, even to the end of the world." He said to the thief whose self-dedication was so quickly ratified, "Thou shalt be with Me." Surely the son of His sorrow, who was the son of His right hand, had the best of it. Though Christ has kept His word to the full, though He has never for a moment left us, yet how often have we been unconscious of His presence, uncheered, unwarmed, uncontrolled. But the day is coming when we shall see His face, and His name shall be written on our foreheads; when we shall understand how much better it is to be with Him, even than to have Him with us. How much better even than the faith that transcends reason and outstrips experience is the Vision, the everlasting, the beatific Vision. With Him we shall find ourselves in the world over which no change can pass, and take up the old love life without break or want or end. So let us not fear to let the great future draw us, even if the present dwindles.

"Go preach then to him of a world to come,
Where friends shall meet and know each other's face;
Say less than this, and say it to the winds."

— *British Weekly.*

IS A NEW MISSIONARY DEPARTURE NEEDED?

REV. JAMES MUDGE, D. D.

BISHOP THOBURN, who has amply won the right to a hearing on missionary matters, advocates, in the current number of the *Methodist Review*, a radical change of missionary polity of the Methodist Episcopal Church. He holds that the Methodists of the present generation are not playing a part, in this matter, worthy of their illustrious ancestry or their transcendent opportunities; and he is especially certain that the Methodists of the United States fall far below their brethren in Canada and Great Britain. The unquestionable figures do indeed seem to show it. The explanation he finds in our ineffective methods, and he demands an entirely new departure. He would have the whole church organized from bottom to top for missions, much as it is in the Epworth League interests, with a specific local society in each congregation,

and then wheel upon wheel added, up through presiding elder's district, Annual Conference, and General Conference District, until a crowning General Committee is reached, composed of delegates from the General Conference District Societies who shall elect the corresponding secretaries. He would have the foreign work entirely separated from the home work, and the two Woman's Missionary Societies incorporated with the general organization. He thinks that in this way permanent annual subscriptions can be secured from the whole membership of the church, and the prevailing indifference of the rank and file overcome.

Certain features of the plan strike us very favorably: There should be a separate Foreign Missionary Society; field secretaries should be employed in every General Conference District; there should be a closer union between the men and the women in the work; less dependence should be placed on the public annual collections; the corresponding secretaries should not be chosen by the General Conference. There is no doubt that a new departure of some sort is imperatively called for, and that "monotonous failure" is hardly too strong a phrase to use in describing our present attempts to raise a sum of money adequate to our obligations toward the perishing heathen world.

The Bishop would admit, however, we think, that the main trouble, after all, is not so much that we need new machinery as that we need more spiritual power to drive what we have. The vast majority of both preachers and people do not have the cause upon their hearts, and hence will not take it into their hands. If they felt the urgency of the work of saving the world, they could easily accomplish it by the present methods. But selfishness has still so strong a grip upon them that they will not dedicate their substance to the Lord, and they are very restive under any attempt to interest them in anything beyond the bounds of their own neighborhood. So it seems to us that the chief problem is still the old one—how to increase the information and consecration of the people. Perhaps the new plans would help to this end; but if this end were not reached, any one can see that the new plans alone would avail but little. More of the genuine spirit of Christ in ministry and laity—that is the crying necessity. For the spirit of Christ Jesus puts self-denial in place of self-indulgence, and sets men to thinking about a never-dying world to save instead of about the dollars they can save. Who will show us how to bring about this change? We fear there is no short-cut, no patent or improved process. Let each laborer, each Christian believer, ask himself, in the light of eternity, if he is doing all he can to hasten the time when all nations shall have the Gospel.

Webster, Mass.

— God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, God said, "I will show thee the land." At Bethel, "This is the land." In Canaan, "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God allures us to saintliness. Not giving us anything till we have dared to act—that He may test

us. Not giving everything first—that He may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw His last star? — *Rev. F. B. Meyer.*

The Grave of Keats

I have beheld that grave with violets dim
In the great Caesar's city where he sleeps;
And, over it, a little laurel sweeps,
Fruited and leaved eternally for him;
Not far away, a pine of sturdier limb,
Leaf, flower and grass the mellow sunlight steep.
And this dear grave! Ah! how the soul upleaps,
The breath comes tremblingly, and the eyes swim!

In dreams that bordered close the sleep of death
He felt the blowing flowers above his breast;
This moment I beheld a wondrous thing—
These blossoms stirring in the wind's light breath,
Do not they feel (above all violets blest)
The ever vital dust from whence they spring?

— EDITH THOMAS, in *Scribner's*.

TWENTIETH CENTURY MOVEMENTS --- JAPAN

REV. JULIUS SOPER, D. D.

THE year 1901 will long be remembered in Japan as an epochal one—religiously, at any rate. Events crowd upon each other. There are very few countries where public opinion—largely expressed in the newspapers—directs the course of events as in Japan. The anti-foreign feeling of 1889, which did not cease until treaty-revision was an assured fact; the Chinese-Japanese war, which was a demand of "young Japan," partly (large part) for glory and partly for Korea's welfare; and the issue of that "Instruction" by the Department of Education two years ago, forbidding religious teaching in "recognized" private schools, at the recommendation of the Higher Educational Council (a semi-official association), but really in deference to the strong agnostic and Buddhist sentiments then prevailing—these and others that might be cited prove the truth of the above statement. Even the Government itself has much respect for public opinion, and often shapes its course in harmony with it.

When that obnoxious "Instruction" was issued—just as the new treaties went into effect—most of the leading newspapers and many of the prominent statesmen recoiled and denounced the action as narrow, unwise and prejudicial to the best interests of Japan. They felt it was taking a backward step. So strongly was this "new departure"—discriminating against Christian schools—opposed and denounced, that in less than eighteen months public sentiment was aroused, and a feeling of "fair play" took possession of the influential and more thoughtful classes of the people. The tide soon turned—the force had spent itself. Public opinion again carried the day.

Our Anglo-Japanese College at Aoyama, a suburb of Tokyo, which had for four or five years enjoyed special favors from the Government as a "recognized" school—entitling the graduates of our academic department to the privilege of entering the higher government schools—felt this blow very keenly. But rather than yield to this "Instruction," and

thus compromise its position as a distinctly "Christian" school, it gave up this special privilege and became a purely private school. Lo! and behold, without our asking, the Government has not only of late restored to us the privilege we relinquished — "restored to our academy graduates equal privileges of admission to higher institutions with graduates from government schools of the same grade" — but it has granted new and unexpected privileges: "graduation from our college department secures a license for teaching English in government schools of academic grade, and our students are exempted from military conscription" — until twenty-eight years of age. What a change in two years! This is one of the ever-to-be-remembered events of the opening year of the new century. Our hearts are profoundly thankful and praise is upon our lips. The outlook of our school work was never brighter or more hopeful.

About a year and a half ago special preparations began for the Twentieth Century Evangelistic Movement, in which nearly all the Protestant churches became deeply interested. The movement thus set on foot was under the general direction of the Japan Branch of the World's Evangelical Alliance. Following the Week of Prayer began special meetings. These were largely local and sporadic, not without encouraging results, however — foretastes of what was to follow. On the 12th of May began a series of special evangelistic services in the city of Tokyo, which for zeal, aggressiveness and blessed results have not been surpassed since the opening of Japan in these latter days to Christian influences. These services closed June 30. During the seven weeks services were held — systematically and in course — in the various sections of the city, from day to day and from night to night. It was truly a wonderful movement, the different denominations uniting heartily and all sharing in the results. No sectarian spirit was manifested. This was beautiful to behold. The Episcopalians as churches did not join in the movement so heartily as some others; but even those who did not, held meetings synchronously and reaped not a small share of the harvest.

Over fifty churches of the city united in this movement. About 1,300 yen (\$750) were raised during the campaign, and 5,309 signed cards as inquirers. A large number of these have already professed conversion and joined the church. The church receiving the largest number of these signed cards was the Kudan Methodist Episcopal — about 550. What a work for Pastor Nakagawa and his co-laborers! The church that so far has baptized the largest number is the Reinanzaka Congregational — over sixty. The two leading spirits of this movement in Tokyo — scores were prominent and took an active part — were Rev. Mr. Ukai, pastor of Ginza Methodist Episcopal Church, and Rev. Mr. Tamura, pastor of a Presbyterian Church. The two laymen that took the most active part in this good work, giving much time and labor to it, were Hon. T. Ando, formerly Consul-General to Honolulu, and Hon. Sho Nemoto, a member of the Lower House of the Imperial Diet. Both of these men are earnest Methodists. Hon. Mr. Ka-

taoka, president of the Lower House of the Imperial Diet, a firm and outspoken Christian and a member of the Presbyterian Church, was frequently seen both in the afternoon prayer-meetings and at the evening preaching services. His voice on several occasions was heard in prayer, imploring the Divine blessing upon the work and workers. The three missionaries who took the leading part in these meetings, especially in the work of preaching (nearly all the missionaries manifested a deep interest and heartily co-operated in various ways), were Mr. Buncombe of the Church of England, Mr. Haworth of the American Presbyterian Church, and the writer. This good work has extended to Yokohama, Nagoya, and other places.

On Saturday, the 6th of July, there was held in Y. M. C. A. hall a thanksgiving service. In spite of the heavy rain at the time, six hundred were present. It was an enthusiastic meeting. Short addresses were made, songs of praise sung, and earnest prayers offered. There was great rejoicing, especially when the report of the work accomplished was read. The addresses had reference largely to incidents connected with the work, and the reasons why thanksgiving and praise should fill our hearts. Our own Bishop Moore was present. He was one of the speakers, making a telling and inspiring address. Two hundred yen were raised to carry on the work in other parts of the Empire.

This movement — only begun, as many believe — will long live in the memory of many, and make 1901 a memorable year in the annals of Christianity in Japan. Plans were made to continue the work this fall. Pastors, preachers and people are thoroughly aroused, and their faith is wonderfully strengthened. Church attendance has greatly increased. Never was so much interest manifested in Christianity. In fact, strange to say, the people seem more ready to receive the Word than the churches were prepared to give it. This was certainly so at the beginning of the movement. Night after night, during the seven weeks, wherever there was preaching, crowds attended and gave earnest, respectful and patient attention to gospel truth. One noticeable feature of these meetings was the simple and earnest presentation of gospel truth. For several years many of the Japanese workers thought the only way of awakening interest in Christianity and arousing the people from their seeming religious indifference, was to have a Moody, a Barrows, or a Bowne come to Japan and deliver speeches by might nor by power, but by my Spirit, special sermons and lectures. One of the most important things they have learned from this late movement is this: "Not saith the Lord." This is the motto of this Twentieth Century Movement in Japan.

Two other significant facts are worthy of note: At our last Annual Conference three of our churches became self-supporting, and one since. This makes six in our Conference. About one-third of pastoral support is now paid by our Japanese Christians. This is remarkable considering their numbers and means.

Japan — socially, politically and religiously — is rapidly changing. The feeling among many of the more thoughtful of

even non-Christians is that only some such moral system as that of Christianity will save the nation. Education, the arts and sciences, and even Western civilization, are powerless — in and of themselves — to save the individual or to reform society. Many feel that something must be done, and that right soon. We are passing through a crisis. Buddhism and materialistic science are doing all they can — each in its own way — to defeat Christianity. The battle is on. "The Lord of hosts is with us; the God of Jacob is our refuge."

Toyko, Japan.

VICARIOUS POWER OF LOVE

REV. GEORGE MATHESON, D. D.

"Times of refreshing from the presence of the Lord," — ACTS 3: 19.

THE important word here is one which I think has escaped the commentators; it is the little word "from." What the writer wants is not merely a refreshing sense of Christ's presence; it is that Christ's presence may be a centre of radiation — may refresh unrefreshing things. What the writer desires is the imparting of a vicarious glory to things not naturally glorious. Do you know anything which can do that? Do you know anything that can impute its own righteousness to everything else? I know of only one such influence: it is the power of a loved presence. Love has not only a beauty of its own, but a power of beautifying other objects, of refreshing unrefreshing things. Love imputes to all things its own righteousness. When I am refreshed by the sense that a loved presence is near, the world is refreshed along with me. Nature and I sing together. Not only her great things sing; her meanest products are glorified. The mosses, the lichens, the grasses, the common turf beneath my feet, are adre and ablaze with thoughts unspeakable. With a loved presence by my side the long way is made short, the muddy way is made clean. Yesterday I walked alone along the road and found it interminable; today a presence is by my side and the journey is too brief. Yesterday I grumbled at the drenching rain; today it is pouring faster, but I am going to the presence of the loved, and I say, "It is but a little shower."

Jesus, Lover of my soul, I ask of Thee more than Thy hymnist asked. It is not enough for me to fly to Thy bosom — to hide there from the rolling waters. I should like the rolling waters to be made musical by Thy presence. It is not enough that I should nestle close to Thy beauty. I should like Thy beauty to radiate to the things around me. I often ask the imputation of Thy righteousness to myself; and it is well. But I want more than that from Thee, my Christ. I want Thy righteousness imputed to many things from which I flee — to all but sin. I want my love for Thee to glorify my world. May Thy presence brighten my environment! Send me love's vicarious joy! Let my gladness concerning Thee put me in spirits all round! From Thy presence may all presences be refreshed! Give the sun a new lustre, the stars a new glitter, the flowers a new glow! Light the prosaic days, the common ways! Illuminate the household drudgery; gild the daily toil! Through every act of mine may Thy love-song be ringing! Through every sight of mine may Thy presence be winging! Through every walk of mine may Thy fountain be springing! Through every night of mine may Thy dear voice be singing! So shall I be refreshed "from the presence of the Lord." — *Christian World* (London).

THE FAMILY

ALONE

She sits today beside a vacant chair,
Most desolate of all women in the land,
A grave, new-hollowed, and her love lies
there!

Life's sheaf of joy dropt from her empty
hand.

Dear heart, we women wake and watch
with thee,

We, who are happy, share this lonely
hour.

We enter in this black Gethsemane,
We share the pangs that test thy fainting
power.

So silent is that home of other days!

But how the sweet years of the tender
past

Seem filling it with voices full of praise;

What light of God is on its darkness cast!

A perfect sphere, the love that folded thee,
And never once could let thee stand apart,
That through all pain and sorrow cherished
thee

In the safe shelter of a great man's heart.

That blameless life, that hero's matchless
death,

Are thine to keep, until the summons
come

Some glad bright morn, "Rise, for the
Master saith,

Thy weary days are over, child, come
home!"

—MARGARET E. SANGSTER, in *Congrega-
tionalist*.

Thoughts for the Thoughtful

O, fair tomorrow, what our souls have missed
Art thou not keeping for us somewhere, still?
The buds of promise that have never blown,
The song, whose high, sweet strain eludes our
skill,

The one white petal that life hath never
known!

—Julia C. R. Dorr.

"Hurry?" I have no time to be in a
hurry. —Wesley.

There is a dust that settles on the heart as
well as that which rests upon the ledge. —
Jefferies.

The quintessence of the way in which
angels do, and men should do, God's work
is love. —Canon Farrar.

"Blessed are they that mourn, for they
shall be comforted." Surely it means that
every sorrow carries in itself a clue to
blessedness, and that there is no sorrow for
which there is not healing and help in the
Gospel of Christ. —Rev. F. B. Meyer.

It takes only one volcano anywhere in
the earth to show that the heart of the earth
is fire, and that some day it may burst
through the thickest crust. . . . This is the
tragedy of our single sins. . . . Down the
crack which some one transgression makes
in the fair face of a smooth and blooming
life, we can see waiting for God's judgment-
word the fire before which that life shall
be at last consumed with fervent heat. —
Phillips Brooks.

We speak of the ministry of suffering,
of disappointment, of sorrow, and speak
truly, but none of these minister, not one,
until they have been mastered. First our
mastery, then their ministry. We say,
"The Lord hath chastened us;" yes, but

by summoning us to a wrestle in which it
is our part never to let go. . . . It is not
the mere difficulty that exalts. It only
gives the opportunity, and we decide
whether it be opportunity for bondage and
maining or for blessing and the new name
Israel. All depends on us. —Rev. W. C.
Gannett.

As she passed beyond the edge of the
woodland, on her way into its depths,
where she expected to find the choicest
treasures and to hear the sweetest secrets
in the stillness, Sylvia noticed a fine spray
of goldenrod, the first of the season.
"How beautiful that is!" she exclaimed.
"When I come back I will gather it and
take it home." But the wood-pilgrim
wandered about, and in and out, following
beguiling little paths that seemed to go
everywhere and led nowhere after all;
and when she turned her face homeward,
she came out of the wood a long distance
from where she had entered it. The place
was not very familiar; and Sylvia, while
thinking that she knew where she was,
searched everywhere about for the golden-
rod left. She could not find it, nor any
like it, and went home without the coveted
bloom. "The next time I'll take it as I
pass, and not wait till I come back," she
resolved, with wisdom born of disappoint-
ment. "The safe way is to take such
things when you see them first, otherwise
you may miss them altogether."

There is a little sermon wrapped up in
this reflection about the goldenrod. Ex-
pand it, and it may prove practical.
Learn to take the little sweetnesses and
pleasant things of life as you go, and do
not be in haste to go farther, promising to
enjoy the first things upon the edge as you
return. It may be impossible to find them
again. And when a bright little oppor-
tunity blossoms as you pass, stop to pluck
and use it. You may not pass that way
again. —JULIA H. JOHNSTON, in "Bright
Threads."

It is to be feared that a large portion of
the offerings we bring to God may be char-
acterized as honey sacrifices. We make
our sacrifices as light and easy and pleas-
ant as we can. One of the most common
and plausible motives that are urged to
induce us to give money is that we shall
not miss what we give. We are asked to
engage in religious work on the ground
that it will take up very little of our time,
and cause us almost no trouble. We are
constantly urged in this way to offer to the
Lord a burnt offering of honey — to offer to
high heaven what is easiest and pleasant-
est to ourselves. But such an offering is no
sacrifice at all. It involves no real giving
up of anything. . . . A honey sacrifice is
forbidden because it is a contradiction in
terms; it is no sacrifice at all. It is the
yielding up of a thing that is outside of our
life, instead of our life itself, of a possession
instead of the heart. The honey ferments
and turns sour. It is sweet to the taste, but
its after effects are bitter. It makes us
content with the semblance instead of with
the substance. We come in time to loathe
the rankness of its sweetness. There are no
persons so dissatisfied with themselves as
those who do easy work that costs them
nothing, give only what they do not miss,
and spare themselves from all self-denial.
On the other hand, the persons who have
experienced the deepest and purest joys
have uniformly been those who have per-
formed duties which involved the greatest
self-denial, and borne burdens for others
which bowed their own souls to the dust.
It is the universal experience that the
highest glorification of a life, the truest
living of it, is to give that life away in self-

sacrifice. — HUGH MACMILLAN, D. D., in
Quiver.

Heart-keeping is very much like house-
keeping. There must be a continual sweep-
ing out of dirt and clearing out of rubbish —
a daily washing of dishes, and a perpetual
battle with all sorts of vermin. If heart-
cleaning could be done up once for all, then
the Christian might discharge all his graces,
and have an easy time of it. And just be-
cause the assaults of subtle temptations are
so constant, and the uprisings of sinful
passions are so frequent, and the task of
keeping the inward man what it ought to be
is so difficult, many a one who begins a
religious life gets discouraged and makes a
wretched failure. The question with every
Christian is: Shall these accursed Amalek-
ites of temptation burn up all my spiritual
possessions and overrun my soul? Shall
outward assaults or inward weakness drive
me to discouragement, and disgrace me
before my Master and before the world?
Or shall they drive me to Jesus Christ, who
will give me the victory? —Theodore L.
Cuyler, D. D.

Looking within myself, I note how thin
A plank of station, chance, or prosperous fate,
Doth fence me from the clutching waves of sin;
In my own heart I find the worst man's mate,
And see not dimly the smooth-hinged gate
That opens to those abysses
Where ye grope darkly, — ye who never knew
On your young hearts love's consecrating dew
Or felt a mother's kisses,
Or home's restraining tendrils round you
curled;

Ah, side by side with heart's-ease in this world
The fatal night-shade grows and bitter rue!

—James Russell Lowell.

WOMEN IN THE HOME OF
ALFRED THE GREAT

MARY STUART SMITH.

NOWADAYS the story of a man's
life seems only half told if we
know nothing of his domestic relations;
and especially when so rarely perfect a
character as that of King Alfred of Eng-
land comes under review, curiosity on
this point is keenly alive.

First of all, we wish to know everything
that possibly can be gleaned from ancient
chronicles concerning his mother, to whom
one would naturally look for the source of
his greatness. Alas! that so little is posi-
tively known. She was the daughter of
Oslac, cup-bearer to King Ethelwulf, his
holding that office affording proof that he
was a nobleman of high rank. Indeed,
we are told that he came of the royal line
of the Jutes, which held sway in the Isle
of Wight, that garden-spot of creation.
Osburh, his daughter, then, is said to
have been noble in character as became
her birth, and certainly possessed suffi-
cient graces of mind and person to attract
very early the admiration of her sovereign,
and rivet his affections to herself, for soon
she became his honored wife.

A large and interesting group of chil-
dren blessed their union. Alfred, being
their fifth and youngest son, was born in
the year 849 A. D. at the royal residence of
Wantage, Berkshire. Although the Eng-
lish chronicle states that all these sons of
King Ethelwulf were handsome and well-
grown youths, skilled in archery and the
chase, Alfred, from babyhood, surpassed
them all in personal charms, and became
the especial darling of both mother and
father.

Ethelwulf and Osburh sympathized in

the most important respect, namely, in devotion to the Christian faith, and no better proof of their consistency can be asked for than the ardent piety which glowed in the breast of this their Benjamin, from his cradle to his grave.

Osburh is known to have been a skillful needlewoman, and it is pleasant to fancy that the love for art which characterized the king may have been implanted in early childhood, as he watched the deft fingers of his mother and her women plying the busy needle, while piles of gay-colored silks and golden thread lay in full view of his wide-open baby eyes.

But soon this happy domestic life was broken up. In the year 853, King Ethelwulf felt impelled by urgent religious and political needs to make a pilgrimage to Rome. He particularly craved succor against the incursions of the Danes. But in spite of his earnest purpose, the affairs of his kingdom sternly demanded his presence at home. In this dilemma he and his wife determined to perform a religious duty that cost the severest self-sacrifice on the part of Osburh yet more than himself, namely, they sent their precious baby boy on the pilgrimage instead of going themselves. With a brilliant train, laden with gifts for His Holiness, Alfred set off on his long journey, under the charge of his trusted spiritual guide and tutor, Bishop Swithun, and reached his destination without accident. The Lady Osburh and Alfred met no more on earth; but is it assuming too much to affirm that the memory of a mother's love and prayers abode with her son, and helped to make him the peerless sovereign that he was?

After two years' sojourn in Rome, where Alfred attracted great attention and became the adopted son and declared favorite of Pope Leo IV., his own father, now a widower, King Ethelwulf, came in person to the Holy City, having at last accomplished his cherished desire to perform such a pilgrimage, and, how gladly! resumed charge of his darling boy.

After enjoying what father and son esteemed inestimable privileges, they set out together on the — at that time — tedious journey to their island home. But to shorten the stages, and doubtless drawn by his own inclinations, King Ethelwulf took advantage of this opportunity to pay a visit of some length to King Charles the Bald of France, grandson to the Emperor Charlemagne. And ere a few months had elapsed he had wooed and won for his second wife, Judith, that monarch's daughter, despite the great disparity of their years, she being a girl of twelve years, and he a graybeard of sixty. Young as she was, Judith would seem to have been well advanced in her education, and to have had a decided fondness for books and pictures. What is better, she felt a desire to impart her love of knowledge to her stepchildren, and one day showed them a beautiful, illuminated volume that had been sent to her from her father's court. All of the boys expressed their admiration, but upon their stepmother going on to say that she would make a present of it to any one of them who would learn to read it within a given space of time, Alfred was the only one to accept her challenge. He was entrusted with the

precious volume, and in less than the time specified had mastered its contents, and brought it, in triumph, to the Lady Judith, to prove his right to it and claim her promise.

Henceforth no one had to urge Alfred to love learning, for he was an enthusiastic and life-long student. Judith in after life proved herself to be far from a perfect character, yet justice demands that, step-mother as she was, credit be given her for thus becoming a mighty influence for good upon young Alfred in the formative period of his life.

It also fell to Alfred's lot to enjoy the companionship of a sweet sister, Elswyth by name, who is said by historians to have been "near to him in spirit as in blood." When she grew up she married Burhred, king of Mercia, a worthy man to whom she was tenderly attached. When her husband, worn out by a series of conflicts and disasters lasting through twenty-two years, repaired to Rome for the attainment of holiness and peace, his spirited wife undertook to manage the affairs of his distracted realm and verily accomplished wonders.

But let us see what part feminine influence played in the mature life of the royal Alfred.

There is no doubt but that a happy marriage places a man in the condition best suited for the development of all his powers. King Alfred enjoyed this blessing, and no doubt his pious soul recognized his good wife as the gift of God. He married Elswyth, the daughter of Ethelred, Alderman of the Gains in Lincolnshire, and her mother, Eadburh, was of the royal house of the Mercians. This marriage took place in 868, one of the stormiest years of Alfred's life, but was solemnized with much merry-making. His elder brother, Ethelred, was reigning at the time, but Alfred was second in authority, and, in a few days after the wedding, had to part from his bride and rush into the thick of battle.

In the subsequent dark days of his exile among the morasses of Athelney, we know that he had the solace of his wife's society at least a portion of the time, from the picture given of her in the story of St. Cuthbert's appearance in a vision of the night that illumined Alfred's couch. The chronicler thus opens the thrilling narrative: "And when night came the King went to his bed with Elswyth, his wife. And the lady slept, but the King lay awake and thought of all that had come to pass by day." The gist of St. Cuthbert's communication was: "Be thou righteous because thou art chosen to be the King of all Britain. So may God be merciful unto thee, and I will be thy friend, and none of thine enemies shall ever be able to overcome thee." "Then was King Alfred glad at heart, and he was strong and very courageous, for he knew that he would overcome his enemies by the help of God and St. Cuthbert his patron."

The passing mention of the young wife's tranquil sleep suggests thoughts. Evidently her rest is sweet because her husband is beside her, and she knows that she may safely trust herself and her fortunes to his watchful care. Hence comes it that she sleeps the calm sleep of confident innocence.

The old chroniclers, however, did not waste time upon the doings and sayings of women, even in old England, where from the beginning women were held in higher repute than among the Latin-speaking people. Queen Elswyth's best praise is found recorded in the place she held in her husband's heart, and in the character of the children that she reared. Of the three daughters whose presence gladdened their court, we can imagine that Ethelgiva stood first in her saintly father's esteem, since she early turned her back upon the world, and devoted herself to religious life in the cloister. Her father encouraged her choice by building a spacious monastery at Shaftesbury, of which she was elected abbess. And although intercourse between the lady superior and her parents must have been circumscribed, we can imagine that it was very sweet.

Ælfryth, the second daughter, married Baldwin II. of Flanders, who was the son of Baldwin I. and Judith, Alfred's step-mother, which is interesting to note, as through this marriage Queen Victoria was proud to find her family linked with the great Alfred.

Ælfleda, the third daughter, had a fine mind that was carefully cultivated at the court-school established by her father, and, married to the Earl of Mercia, emulated her Aunt Elswyth's reputation for wit and sound judgment. In fact, all five of the sons and daughters who survived King Alfred were worthy of their illustrious parentage. And so long as the Anglo-Saxon dynasty endured, the descendants of King Alfred and Queen Elswyth maintained the standard of Christian morality handed down to them by this noble pair. Elswyth lived long enough to minister to her honored husband in his last illness, and after his death lived "as a widow indeed," beloved and cherished by her royal son Edward and a goodly band of other children and grandchildren.

University of Virginia.

Suspirium

These little shoes! How proud she was of these!

Can you forget how, sitting on your knees,
She used to prattle volubly, and raise
Her tiny feet, to win your wondering
praise?

Was life too rough for feet so sootily shod,
That now she walks in Paradise with God,
Leaving but these—to dote on and to
muse—

These little shoes!

— William Canton.

TELLING "NICE" THINGS

I KNOW a girl—in fact, she's a very dear friend of mine—a young, timid, struggling artist, who is trying to support herself by her brush. This is not a small thing to accomplish, as perhaps many of you know by experience; so my little friend has begun housekeeping in a modest way. She lives in two rooms at the top of a very tall house, and she does her own cooking on a small kerosene stove; but she's a brave girl, and paints away for dear life.

I went to call upon her the other day, and took with me a friend of mine who is also an artist, but one who is far along that hill of success which Nan is now so patiently climbing. I had hoped much for Nan from this call, so introduced them with a beating heart.

She shook hands cordially enough with

Nan, who was trembling with nervousness, and seemed graciously interested in her work, for she turned over sketches, looked at paintings, and then, with the picture of an old woman's head in her hand, sat down and talked all the rest of the afternoon to her heart's content. I did wish it had been to Nan's "heart content," but one glance at the child's face told me it was not, for it was art that was away over her head.

Meanwhile there was no word of praise from her lips, neither any criticism, even of the kindest, and her comments were of the mildly polite style that is exasperatingly like the faint praise that condemns. Do you wonder that I felt like shaking her when I looked at the repressed hope and longing on the face of the poor little striving Nan? I was almost ready to cry with disappointment when we got into the street again.

"Why didn't you say something nice to that child, you miserable woman?" I burst out at last. She looked at me in unmitigated astonishment.

"Say something 'nice' to her?" she echoed, her face one whole exclamation point of surprise. "Why, it never entered my head to do so. Do you suppose she expected me to say anything?"

"But," I artfully inquired, with an eye to the future, "don't you think she has talent?"

"Most certainly I do. The head of that old woman is a gem in itself, and, what is more, I know a man who will buy it at her own price. I wonder who her model was?"

"I don't know," I said, abstractedly, for I was planning a call upon Nan the very next day; "but I will ask her." And I wish you could have seen Nan's face when I carefully repeated the "nice" thing I had saved for her. It was the impersonation of joy itself.

"And to think what a perfect goose I was yesterday," she said, with a happy laugh. "I actually cried myself to sleep after you had gone, and forgot about my supper. But there, I do believe I'll never be discouraged again," and she shook the frying-pan so joyously that the chop she was frying over the kerosene stove danced a merry jig as though out of pure sympathy with her.

Oh, it's a wonderful tonic, is this "telling nice things to people!" I have seen it work the most surprising results at the most surprising times. I have seen jaded men lift their tired heads and square their shoulders after a hard day's work at desk or counter or bench, and the bright light of hope leap into their eyes again, from the magical influence of a timely, sincere word of praise, or that "nice" thing one has heard, or thought, about them, and remembered to tell them. I have seen wives and mothers whose faces were faded and worn with the weary round of planning, baking, stewing and boiling, and the drudgery of counting the pennies, look up into the faces of their husbands at some unaccustomed word of praise or tenderness, with the light of youth in their eyes and a tremulous feeling in their hearts that glorified every duty to them. I have seen servants take their brooms and sweep more carefully in the corners, dust the picture rails and the pictures, take up the rugs and give them an honest shaking, and then brush away the cobwebs that they had noticed hanging for a week at least, but had not thought it necessary to remove until that happy word had made it a pleasure to do so.

And I myself — why, I feel to this day the glow of strength and hopeful possibilities that filled my heart at a word of affectionate appreciation from my pastor. He is dead now, but often, when tempted to

see the dark side of life I recall the tender words of encouragement he uttered that day so long ago, and hope refuses to be thrust away.

The really selfish element in telling the nice things to people (if one can call it a selfish element) is the exquisite happiness it brings to one's self. I can liken it to nothing that is earthly, but to everything that is heavenly. Try it and see for yourselves. — *Christian Work*.

WITHIN SHUT DOORS

"Jesus cometh, the doors being shut."

No other can come in
But Thou and I;
Dear Master, in the silence
Thou art nigh;
I shut the door on sin
And care and doubt,
All that displeases Thee
I would keep out.
Speak to me now,
Bid unbelief to cease,
Give me Thy touch of blessing
And Thy peace!

Oh! for a little while
I would forget
Even my very self,
Nor fear, nor fret
For any earthly thing,
But see Thy face,
And lose myself
For joy of all Thy grace.
I have no good to crave,
Desire shall cease,
I find my heaven at last
With Thee, and peace.

Is the rest ended?
Does the day begin?
Must the doors open
And the world come in?
Yet will I keep for Thee,
Sacred, apart,
A place for glad communion
In my heart.
Stay with me, O my Saviour,
And release
My spirit from all bondage
In Thy peace!

— MARIANNE FAIRINGHAM, in *Christian World*.

The Blessing of Work

IT is a great blessing to any man to have work to do, whether he feels like it or not. If a man is placed in such circumstances that he can lie in bed in the morning until he feels like getting up; or that he can do nothing after he has eaten his breakfast if he feels lazy; or that it is not necessary for him to take hold of business on days when he feels like doing nothing, he is at a great disadvantage in life, and cannot do the best work of which he is capable.

In this respect a poor man is in better circumstances than a rich one, and a rich man can bring himself up to the level of a poor one only by connecting himself with some enterprise where he must work day by day.

Pressure is essential to the highest measure of physical or mental success. If one has work to do every day, whether one cares to do it or not, one may thank God for that constraint. "If you are at liberty to work or not, according to your feelings," said a teacher to some young folks, "pray God to bring you, by some conditions, into such a state that you must be a worker together with God, whether you live or die in so doing." — *Wellspring*.

Bits of Fun

Why is it folks sit this way in
The car we miss,
While in the car we catch at last
We're jammed like this?

"That is a pretty big buckwheat cake for a boy of your size," said papa at breakfast to Jimmie-boy. "It looks big," said Jimmie-boy, "but really it isn't. It's got lots

of porouses in it." — *Harper's Young People*.

"This potato is only half done, my dear," said he crossly.

"Then only eat half of it, my love," she replied, affectionately. — *Tit-Bits*.

When little Ada, aged three, had been told the story of Lot's wife being turned into a pillar of salt, she asked her mother anxiously, "Is all salt made of ladies?"

A priest preached a sermon on "Grace," "An', me brethren," he said, in conclusion, "if ye have wan spark av heavenly grace, wather it, wather it continually." — *Exchange*.

"My dear, I am going to buy a light coat to match these light trousers."

"Yes?"

"And a light pair of gloves to match the coat, and a light soft hat to match —"

"Your head, I suppose? How nice."

BOYS AND GIRLS

A MISSIONARY SOCIETY

SALLY CAMPBELL.

DOLPH was reading the paper, and Prue was painting marvelous landscapes cut from an old magazine. She had just finished one and set it up to dry, and, having a little time on her hands, decided to enter into conversation with her brother.

"Dolph!"

There was a faint rustle of newspaper, but no voice.

"Dolph!" said Prue again, a little more loudly.

An inarticulate murmur came from the corner of the sofa, followed by a pause.

"Dolph!" Prue's tones were lower now, with a trace of injured feeling through them.

"Well, what?" said Dolph, so suddenly and sharply that Prue jumped.

"I just wanted to know something, but never mind."

Dolph flung down his paper, went over to his small sister, and seized her by her two ears, with a horrible frown on his face, at which she giggled impudently.

"I have a great mind," he said, "to take my penknife and cut a square hole in the top of your head and put into it every single item of information that I possess, once for all. Then it will be full, and you won't want to know anything more."

"But you don't know everything."

"But if your head was full, you couldn't want to know any more."

"But maybe you couldn't fill it."

"I drop the argument!" said Dolph. "I doubt whether I could. I have been trying for a great while, you know; sometimes I'm afraid almost that your skull must have in it somewhere a — well, a line of exit, where the knowledge escapes."

Prue leaned her elbows on Dolph's knees, tilted her chin in her hands, and asked:

"Dolph, what is a missionary spirit?"

"H'm!" said Dolph, meditatively.

"Let me see. It is the spirit of being next-door neighbor to the whole heathen world, and loving it as yourself."

Prue considered the definition.

"It's a very nice spirit, indeed," she said, with final approval. "Have you got one?"

Dolph looked at the clock. "My dear Miss Question-Box," he said, "my office hours are over. I am now going to play baseball, and you will please get your statistics from somebody else."

As Dolph walked down the street, he said to himself:

"It seems to me as if my whole acquaintance was running to missions. Why can't they wait a while and give a fellow a breathing spell? Vacation is vacation, if they only knew it."

He spent a long afternoon on the ball-ground, made several distinguished plays, heard some exciting pieces of news, and talked and laughed much with his comrades. But when he had left these behind and was going the last stage of the walk home alone, strangely enough his mind at once took up the subject from which he had tried to run away.

"Prue can always make her point, if it's an interrogation point. It is just as well to count on that in the beginning. If the truth must be told, I can't honestly say that I have a missionary spirit, and yet not to say it puts you in an awkward position. For I suppose back there at the time of the Ascension if Philip's or Andrew's little sister had asked him if he 'had one,' and he had been bound in fairness to say 'No,' or nothing, that he would have felt as though he hardly had a right to belong among the disciples at all. And I wish to belong; I most certainly do."

He brought his bat down in the middle of a carriage-block that he was passing, by way of putting a period and adding emphasis.

"But why does Nick Ewing suggest such things just when school is over and you are longing to have a good time? He is so terribly zealous. No doubt he would say that heathen are heathen, vacation or not. And when you look at things that way, there is really no answer. Nick is as uncomfortable to deal with as Prue, and I foresee that I've got to give this whole thing an overhauling."

Dolph's "overhauling" took place after supper up in his own room alone in the twilight.

"I have been offered four appointments this year. The first was the captaincy of the Nine, and I took it. The next was the secretaryship of the Literary Club, and I took that. Then they wanted to make me treasurer of the Sunday-school, and I declined the honor. And now Nick proposes to me to be head of a Missionary Society, and I won't—at least I wouldn't. I told him that I didn't like to undertake a thing unless I did it thoroughly, and I couldn't trust myself as to missions; my feelings weren't ardent enough. It sounded pretty well, rather conscientious, when I said it, as if my standard was high. But now it occurs to me that it is easier than not to keep up a high standard if you have no idea of attaining to it."

Half an hour later Dolph was standing under the windows of a house in the next street, and shouting at the top of his lungs:

"Hello, Nick!"

A boy's head appeared at the second story.

"Come down here, you villain!" said Dolph; "you've got me into trouble."

Nick went down.

"Did I understand you," asked Dolph, "to offer me the presidency of a Missionary Society?"

"You did."

"Where is it?"

Nick was a little slow to answer.

"In solution, I suppose," said Dolph, severely, "somewhere within the town limits."

"That's it."

"And I suppose that the vote for me was unanimous, you being the whole electoral college in yourself?"

"Yes."

"Very flattering, I'm sure. I have been thinking it over, and I believe I will accept, if I may change my mind."

"Hooray! Good! You'll make a first-rate president—with your views." Nick added the last words a little slyly.

"My views," said Dolph, with unusual meekness, "were meant to apply to the world at large. If I had known that I was speaking of myself I would not have been so glittering. I'll have to 'twinkle, twinkle, little star' like everything to live up to them."

"All right," said Nick; "that won't hurt anything."

The next day on the ball ground Nick and Dolph "opened the campaign," as they said.

"A Missionary Society!" cried Hall Brown. "Why, this isn't the season of year to plant those, is it? Wait till fall."

"No, we're going to start now. And any of you that like are welcome to join."

"I don't doubt it."

"Perfectly welcome," repeated Dolph. "Only we aren't going to have any of the kind of members that drop in now and then. Those that belong have got to belong. We are determined not to have fifty on the roll and five at the meetings."

"Whew!" What airs! One would think that it was the Royal Academy."

"This society is to be run on strict business principles. We'd like to have a lot of members, but we want you to understand that those we have must be on hand at the right times. We don't confer degrees *in absentia*."

"How do you know you don't? Perhaps when the constitution is voted on you'll find that the majority will not be so stringent."

"The constitution has been voted on," said Nick, tranquilly. "Dolph and I are the two charter members."

"Humph! Well, what measures are you going to take to keep up your members?"

"Fines for the first offences, expulsion for obstinate cases."

"And what is to be the interest on stock in your model association?"

"Inward satisfaction."

"How many picnics per year?"

"None!" thundered Dolph. "This society doesn't go in for picnics, nor pie, nor loot of any sort. Just plain missions is all it has to offer."

"Picnics are all right," said Nick, conciliatorily. "We are not principled against them. Only Dolph and I thought that the boys in this town have plenty of larks, and we've always been brought up to know things, and we ought to be willing to run a missionary society without extras."

"Good luck to you!" said Hall Brown. "I guess you charter members can manage things to please yourselves, without any difficulty."

For long weeks it seemed as though Hall's prophecy were a true one. The two boys electioneered with all their might, argued and entreated, but in vain. It was not until after school opened in the fall that their prospects enlarged at all.

"How is your foreign missionary scheme now?" Hall asked Dolph one day.

"Very well, thank you."

"Still alive?"

"Yes, indeed."

"It doesn't grow much, does it?"

"Yes, it does. I wouldn't belong if I didn't believe that."

"You haven't any new members, have you?"

"No, but there are other ways of growing."

"Oh, I see! How much has it contributed to the cause?"

"Well—ten dollars. But it wasn't very polite of you to ask."

"Ten dollars!" cried Hall. "Where did it come from?"

"The moon, of course."

"I thought people gave pennies to the heathen."

"Some people do. Some people don't even give pennies."

Hall said nothing for a while.

"This accounts," he began at last, slowly, "for certain things. I wondered why Nick stopped off so short talking about that new sweater he was going to have, and what became of one or two of your excursions to the country. Now I understand. There must be something in it. I believe I'll join."

He did. And others followed his example, so that by Christmas time there were eight members.

"Solid ones, too," said Dolph. "I'm beginning to be proud of our society."

"I began long ago," said his mother, who was sitting near.

Then Prue spoke up; "Dolph, you do have a missionary spirit. Mr. Rankin says so. He says you and Nick were teaching it to the other boys in the church, and you were a great help to him."

"Did he?" said Dolph, looking pleased; for Mr. Rankin did not give praise lightly. "But Nick started it, you know—and you."

Princeton, N. J.

BEECHNUTS

Out in the haze of the autumn weather,
On the beechen slopes they patter and fall,
The sweet brown nuts that the children
gather,
While the woodland voices echo and call.

The squirrels' chatter, the late bees humming,
The rustle of leaves to the rabbits' fear,
The hollow whirr of the partridge drumming,
The cawing of crows in the tree-tops near.

The cool brook laughs through the leafy hollow
To the silent pool where the lilies grow,
And the airy bubbles leap and follow,
And mirror the maiden-hair bending low.

The sunshine falls, and the winds are blowing
Through the sifted gold of the woodlands
sere,
And gypsy autumn, in beauty glowing,
Is treading the courts of the royal year.

The brown hawk sails, with the king-birds
after,
And the hazels dream of their winter
gold;
The beechnuts fall, and the children's
laughter
Is mellow and sweet as in days of old.

— BENJ. F. LEGGETT, in N. Y. Evangelist.

THE SUNDAY SCHOOL

Fourth Quarter Lesson III

SUNDAY, OCTOBER 20, 1901.

GENESIS 41: 38-49.

REV. W. O. HOLWAY, D. D., U. S. N.

JOSEPH EXALTED

I Preliminary

1. GOLDEN TEXT: *Them that honor me, I will honor.* — 1 Sam. 2: 30.

2. DATE: B. C. 1716 (two years after Pharaoh's butler was released) to 1707 — seven years of plenty and two of famine.

3. PLACE: Northern Egypt.

4. CONNECTION: The royal butler released and restored, the baker executed; Pharaoh's two dreams, which the magicians and wise men are unable to interpret; the chief butler remembers Joseph, after two years of forgetfulness, and tells Pharaoh of his skill, who sends for him in haste; Joseph interprets the dreams, and advises the king to appoint a man "discreet and wise" to gather up the fruitfulness of the years of plenty as a provision against the years of famine.

The dreams had been twofold to mark its speedy and certain fulfillment (verse 32). Seven years of an abundance extraordinary even for fruitful Egypt were to be followed by seven years of still more extraordinary dearth. In the first dream the seven years of plenty were denoted by seven heifers, the sacred symbols of Isis, the goddess of production, which came up out of the river, the great fertilizer of Egypt, whose very soil is well called by Herodotus "the gift of the Nile." These were beautiful and fat, as they fed on the luxuriant marsh grass by the river's bank; but after them came up seven others, so ill-looking and lean that Pharaoh had never seen the like for badness, which devoured the seven fat kine, and remained as lean as they were before. The second dream was still plainer: There sprang up a stalk of that branching Egyptian wheat which now grows in our own fields from seed found in mummy cases. That seen by Pharaoh had the unusual number of seven ears, full and good, denoting the seven years of plenty. Then there sprang up another stalk, also bearing seven ears, thin and blasted with the east wind, and so mildewed that they infected and consumed the seven good ears (Smith).

5. HOME READINGS: Monday — Gen. 41: 1-13. Tuesday — Gen. 41: 14-32. Wednesday — Gen. 41: 33-45. Thursday — Gen. 41: 46-57. Friday — Acts 7: 9-16. Saturday — Psa. 105: 7-22. Sunday — Rom. 8: 18-28.

II Introductory

The hour of Joseph's deliverance came at last. Summoned in haste from the prison to Pharaoh's presence, his readiness in interpreting dreams which baffled the skill of the wise men, the wisdom of his counsels, and the evident nobility of his character, so impressed the king that he appointed him at once to the supreme control next to himself. The signet ring was taken from the royal hand and placed on Joseph's; his prison garb was exchanged for "vestures of fine linen;" the official chain of gold was put about his neck; the "second chariot" of Pharaoh placed at his disposal; and heralds were instructed to command all persons whither he should come to "bow the knee." Further, the king changed his name from Joseph to Zephnath-Paaneah, a name supposed to be significant of his exaltation; and then completed the work of alienating him from his native land and of naturalizing him as an Egyptian by giving to him in marriage the daughter of the priest of On. Clothed with the highest trust and the proudest honors of the State, the new viceroy went forth to survey the land. Seven years of wondrous plenty followed in unbroken succession, and Joseph gathered up the produce of the soil in storehouses, "as the sand of the sea very much, until he left numbering." Meantime two

sons were born to him, the elder of whom he named Manasseh, "in token of the oblivion of his former life," and the younger Ephraim, in grateful remembrance of the fruitfulness with which his years had been lately crowned.

III Expository

38. Pharaoh said unto his servants — his courtiers, at the conclusion of Joseph's interpretation of the dreams, and his subsequent advice. Can we find such . . . this in whom the spirit of God is? — We cannot suppose that Pharaoh had our modern conception of the Holy Spirit. Men gifted with more than ordinary insight might have been supposed to be inspired by the deity whom Pharaoh worshiped, whom Geikie thinks was the god Zet ("Hours with the Bible," II., pp. 34, 35).

The ready apprehension with which he appreciated the magnitude of the danger, the clear-sighted promptitude with which he met it, the resource and quiet capacity with which he handled a matter involving the entire condition of Egypt, showed them that they were in the presence of a true statesman. No doubt the confidence with which he described the best method of dealing with the emergency was the confidence of one who was convinced he was speaking for God. This was the great distinction they perceived between Joseph and ordinary dream-interpreters. It was not guesswork with him (Dods).

39. Forasmuch as God hath showed thee all this — hath bestowed upon thee this extraordinary gift of foreseeing and foretelling things to come and such sagacity in counsel. None so discreet and wise as thou. — Pharaoh certainly reasoned wisely, but God was behind it all.

Joseph may have expected to make interest enough with Pharaoh to secure his freedom, and possibly some subordinate berth where he could hopefully begin the world again; his only allusion to himself is of a depreciatory kind, while his reference to God is marked with a profound conviction that this is God's doing, and that to Him is due whatever is due. Well may the Hebrew race be proud of those men like Joseph and Daniel, who stood in the presence of foreign monarchs in a spirit of perfect fidelity to God, commanding the respect of all, and clothed with the dignity and simplicity which that fidelity imparted (Dods).

40. Thou shalt be over my house — lord high chamberlain, outranking all the court and ministers. According unto thy word shall all my people be ruled — thus making Joseph "grand vizier, an honor which a foreign shepherd-king would be more willing to show to a member of a shepherd tribe than a native Pharaoh would have been" (Geikie). "Others translate, 'all my people shall kiss' (Psa. 105: 21, 22). This refers to the edict granting official power to Joseph, to be issued in the form of a firman, as in all Oriental countries; and all who should receive that order would kiss it, according to the usual Eastern mode of acknowledging obedience and respect for the sovereign" (Wilkinson).

Such sudden mutations of fortune are not unusual in the East. There the distribution of public honors is not made in the same slow and tedious manner as with us. In consequence of all the power depending on the will of a single individual, the wheel of fortune often revolves with such rapid movement that he who is lowest today may be uppermost tomorrow (Bush).

41. I have set thee over all the land. — He was made the *adon* over all the land, a title corresponding to the Greek *epistates*, or overseer. This was his special department — not the control of the army, or of the priesthood, or of foreign affairs.

Brugsch, in his "True Story of the Exodus and Monumental Egypt," claims to have found confirmations both of Joseph's test of chastity, and also of his rise to rulership, in the monu-

ments and tombs of Egypt. He says: "The account in Holy Scripture of the elevation of Joseph under one of the Hyksos (Shepherd) kings, of his life at their court, of the reception of his father and brothers in Egypt with all their belongings, is in complete accordance with the manners and customs, as also with the time and place. Joseph's Hyksos-Pharaoh reigned in Auaris, or Zoan, the later Rameses-town, and held his court in the Egyptian style, but without excluding the Semitic language."

42. Pharaoh took off his ring — his signet ring, with which he made valid his decrees. To give this ring to Joseph was to delegate to him the chief authority. "In the East the seal alone has the effect which we give to both the seal and signature" (Kitto). "Only once besides, so far as the Egyptian inscriptions have yet been deciphered, does it appear that any subject was raised to be regent or viceroy with similar powers" (Dods). Vestures of fine linen — robes of highest rank and distinction, worn only by kings and priests. Chain of gold — the official badge of prime minister, used only as such by the Persians and Babylonians. "Ancient necklaces of such exquisite workmanship have been discovered in Egypt that patterns copied from them are common now at the chief jewelers" (Handy Commentary).

The delicacy of the Egyptian linen may be judged from the fact that whereas the finest linen in India — the finest now in the world — has only 100 threads to the inch, that of Egypt has at times 140 threads to the inch (Wilkinson). — Sometimes each thread was composed of 360 strands (Herodotus). — It was exceedingly soft and of dazzling whiteness. This linen has been sold for twice its weight in gold (Pliny).

43. Made him to ride in the second chariot — probably in some public procession in honor of his elevation. Chariots were used in Egypt, according to Herodotus, both in peace and war. Pictures of them drawn by horses are frequently found on the monuments. Bow the knee — literally, *Abreck!* a word of uncertain etymology. Various renderings have been given — "pure prince," "tender father," "rejoice," or, as our version gives it, "bow the knee." Murphy and Alford prefer the last.

The chariots were constructed to carry two persons — the rider and his charioteer. On great occasions the horses were decorated with rich trappings of gold, pendent tassels, and feathers.

Blood Humors

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their head-dress especially being most imposing. That music attended this procession is highly probable. The Egyptian band consisted of the harp, the single and double pipe, the flute, gaiter and tamborine (T. Smith).

44. **Without thee shall no man lift up,** etc. — the formula which conferred upon him absolute authority. As Conant expresses it: "My will is law, and no one in my kingdom shall do aught without permission from thee."

45. **Called Joseph's name Zaphnath-paaneah** (R. V., "Zaphenath-panash"). — By conferring upon him a new name he, in a certain sense, naturalizes him, "so far as to render his civil status compatible with his official rank." Its precise meaning is uncertain. Cook renders it "the bread of life;" Murphy, "the preserver of life;" Osburn, "he who flies from pollution;" the Vulgate, "the saviour of the world;" the Coptic, "the revealer of secrets." Brugsch, who has analyzed the meaning of the name with great care, interprets it: "the governor of the district of the dwelling-place of the living one." **Gave him to wife Asenath.** — The word means "the favorite of Neith," the Egyptian Minerva. **Daughter of Potipherah** — "the devotee of Ra," or the sun. He was the priest of On. The priesthood was the highest of the privileged classes among the Egyptians. The king belonged either to it or to the military class. To marry into the priesthood was to introduce Joseph to the highest social relations. On — or Heliopolis, the "city of the sun," on the eastern bank of the Nile, a few miles northeast of modern Cairo.

The Hebrew On, or Aon (translated Bethshemesh, i. e., "the house of the sun," in Jer. 43: 13) was the Rome and Oxford of ancient Egypt, the capital of its hierarchy, and its university, the centre of its religion and learning. Every Pharaoh brought his rich offerings to this place, and bore the proud title, "Lord of Heliopolis." Here was the sanctuary of the worship of Ra, or the sun, and of the sacred bull Mnevis (Schaff).

46. **Stood before Pharaoh** — took up his position as chief minister; entered upon his duties. He had now been thirteen years in Egypt, and had reached the age of thirty — the age for manly service (Num. 4: 3). **Went throughout all the land** — to survey the country, build granaries, etc. His exaltation did not turn his head, nor did it lead him to license. He continued, in his prosperity as in his adversity, strong, tender, self-poised.

47. **Earth brought forth by handfuls.** — The harvests were vast and uncommon. Each single grain or stalk produced a handful. The Nile undoubtedly rose to an unprecedented height in those fruitful years, and overspread the whole country with its rich, fertile loam. Then, too, the people sowed largely. It has been suggested that the physical cause of the succeeding years of famine was the damming up of one of the affluents of the Nile, probably the Athabara.

48, 49. **The food of the field . . . about every city.** — Granaries were built in the cities, and in these were stored the abundant surplus. Joseph probably bought extensively and at a cheap rate. Some calculation was at first made, but so enormous was the yield that numbers and measures failed at last. Corn grains were as plentiful as "the sands of the sea."

It is probable that a fifth of the present unprecedented yield was sufficient for the sustenance of the inhabitants. Another fifth was rendered the government; and the remaining three-fifths were stored up, or sold to the State or the foreign broker at a low price (Murphy). — Then came the period of dearth when the staff of bread failed, and the famine "waxed sore" throughout the land. The private stores

of the Egyptians, and those of the people of adjacent lands, were quickly exhausted, and then the great granaries were opened, and Joseph sold the corn, at first for money, and then for cattle and then for the land, and finally for the people themselves, all of which became the property of the sovereign (W. O. H.).

IV Illustrative

1. It has been said: "To get at the truth of any history is good; but a man's own history — when he reads that truly . . . and knows what he is about and has been about, it is a Bible to him." And now that Joseph, from the height he had reached, could look back on the way by which he had been led to it, he cordially approved of all that God had done. There was no resentment, no murmuring. He would often find himself looking back and thinking, Had I found my brothers where I thought they were, had the pit not been on the caravan road, had the merchants not come up so opportunely, had I not been sold at all or to some other master, had I not been imprisoned, or had I been put in another ward — had any one of the many slender links in the chain of my career been absent, how different might my present state have been! How plainly I now see that all those sad mishaps that crushed my hopes and tortured my spirit were steps in the only conceivable path to my present position. Many a man has added his signature to this acknowledgment of Joseph, and confessed a providence guiding his life and working out good for him through injuries and sorrows, as well as through honors, marriages, births (Dods).

2. His belief respecting God's purpose and presence in his own life is one of the most beautiful things in all history. It is forevermore an illuminating fact in a splendid biography. But to believe that God has purpose and plan for Joseph, for Moses, for David, for Paul, for Cromwell, for Washington, and for only comparatively few others of the unnumbered multitudes of human beings, is to ignore abundant teachings in both the Old and New Testaments, including some of the most welcome representations which Christ has given us of the Heavenly Father. If Joseph was a man of destiny, then every man is a man of destiny in the sense that God has a purpose and plan for every human soul, for even the humblest, lowliest little child. A notable difference between Joseph and many other men is marked in this, that while Joseph heartily believed in God and gladly accepted His will, they ignore or oppose the divine will and practically annul the divine purpose (Monday Club Sermons).

A Great Opportunity

NO better Christian work is possible than that which is being done in connection with the Chinese Sunday-school of Bromfield St. Church. For more than ten years devoted workers have given time, money, effort, prayer, and Christian sympathy to the proper instruction of those who, coming to us from the far East, need not only the light of truth, but the help of Christian example. In the ten years since this school took up its abode in Bromfield St., 34 Chinamen have been baptized and received into the church. Some of these have returned to their native land to be, we trust, the centres of regenerating influence there; some are with us yet, doing good work for the Master; and some have "gone before."

The work of teaching these inquiring men is intensely interesting, as the many who have had a part in the good work will testify. The missionary connected with the school finds her chief joy in her work, and only regrets the limitations of time and

strength, and the inadequate forces at her command, which make larger usefulness impossible.

During the last school year the average attendance of officers, teachers, and pupils was 103. The largest attendance of pupils was 91, and the largest total attendance, 200. These figures would have been increased very materially had it been possible to supply teachers for all who wished to attend the school. Is it not a pity that, in this Christian city, it should be difficult to secure instructors for the heathen whom God has sent among us, perhaps for this very purpose?

Out of this Bromfield St. school have grown other schools in Boston and other cities of the commonwealth, and the work is constantly widening and intensifying in influence. It would be a shame if the mother school should be crippled for lack of workers; and yet this will happen unless consecrated men and women hear and heed our appeal for help. Through removals, quite a number of faithful teachers will no longer be able to render service, and their places must be filled if this work of God is to prosper in our hands.

The superintendent of the school, Miss Eliza Bigney, 29 Upton St., Boston, will be glad to correspond with any whose attention is called to this work, and who may desire further information. Better still, attend the school some Sunday afternoon at 2 o'clock, and see for yourself this great opportunity for Christian usefulness.

Where to Put the Emphasis

WE must put the emphasis of living where God will make His test of life. "Why call ye me Lord, Lord, and do not the things that I say?" Interest yourself in the interesting, be entertained by the entertaining, be absorbed in the absorbing, but do not forget for one day that study, business, pains, pleasures, are only incidental. Loyalty to God is alone fundamental. Feelings, words, deeds, must be beads strung on the string of duty. Let the world tell you in a hundred ways what your life is for. Say you ever and only, "Lo! I came to do Thy will, O my God." Out of that dutiful root grows the beautiful life, the life radically and radiantly true to God — the only life that can be lived in both worlds. — *Maltbie D. Babcock, D. D.*

— I find the Bible the patriot's heart-book, the child's delight, the old man's comfort, the young man's guide. In its pages the sick and the weary find solace, and the dying hope and peace. — *Richard Beard.*

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There are More of Us. — We read with much interest Dr. Perrin's article, "A Presiding Elder Outside his District," and at once said, "There are more of us." This scribe is one. He has written of some of his wanderings. Now here is another squib. From Bethlehem N. H., to Chautauqua, N. Y., with only two days in Manchester, and a sight at the Pan-American and Niagara Falls, and all inside of ten days! Not much chance to grow weary of any one place! Some business matters made a trip to Chautauqua necessary. So with the "better half" for company we started. The cheapest way to go this year is by Buffalo. All roads lead that way now. So by the Boston & Maine, Fitchburg division, and the West Shore, we planned to reach Buffalo. In deciding on the particular train to take from Ayer Junction, we concluded to take the one leaving Boston at 8 P. M. This would bring us into Buffalo a little before seven the next morning. But to make the best connections for reaching Chautauqua, as the guide-book gave it, it was necessary to take the earlier train that left Boston at 1 P. M., thus getting into the Pan-American city at 2 A. M. We did so, and made the city on time; but reached Brocton, N. Y., only to find that the train that was to make the early connections for Chautauqua had been taken off. So if we had taken the later train at Ayer Junction, it would have brought us through at the same time we finally reached our destination, and given us the whole night on the train in place of having to leave it at 2 A. M., and then start on the next at 5.15. But when the next morning's papers appeared we read of the wreck of the train we had thought to take, and would have been on had we followed our first plans. The engine, baggage-car, and coaches of the West Shore train left the track and were overturned. No one was killed, but about twenty were seriously injured. We have been very grateful that a kind Providence led us to the earlier train. The cause was an open switch, and the papers say the engineer was to blame, for the red light was visible, to which he gave no heed, but dashed right along. He suffers with a broken leg. It occurred near Syracuse, N. Y., at 2.30 in the morning. At that hour we were safe in Buffalo. We may never know just how much we have to be thankful for.

The Chautauqua "season" is past. All report it to have been one of the very best. The crowds were here by thousands, and every place was filled. The people speak of it as having been "immense." Evidently there is a "Chautauqua" that continues to boom. While so many have dwindled and died, the "mother of all the Chautauquas" is the freshest and most vigorous of any. The program, covering two months, was full from morning to night; and there were people ready to attend. But in our New England gatherings anything of solid worth is discountenanced by many, and the light and flimsy entertainment is all that can draw. Then the people only want about one gathering a day, and some about two a week; to go beyond that crowds them too much. Can it be that all the brains and quickened intellects have left New England and centre in western New York? Certainly not. What is the matter with all our New England Chautauquas, that they either are dead or so nearly so that they must be treated to very powerful stimulants to keep them alive? We are not ready to admit that we are degenerating beyond the rest of mankind, or that we are losing our love for a strong intellectual pabulum. But surely there is something wrong. It is not that we have grown so exceeding spiritual that we have risen above the intellectual. Well, then, why is it? Let the man who knows rise up and speak.

Material improvements continue here. Very few of the flimsy structures of a dozen years ago remain. Substantial homes, equal to any in our average towns, and to many in the cities, are to be found. All city conveniences are employed except the trolley car. A large community of people are here the year round, who have school and church privileges. The steamers on the lake do an immense business.

While coming through Buffalo we had the first

word that the President was worse, and that his life was despaired of. As we waited for our train at Brocton, the special from Cleveland, bearing Senator Hanna, Abner McKinley, and other family friends, flew by at the rate of nearly seventy-five miles an hour. What an anxious time it was for all the world, who listened for the latest news, hoping to hear of improvement. What expressions of grief when the news came that he was dead! To this writer it is more personal than to many. He has known Mr. McKinley personally since he first came to Canton in 1866. That was our home, and is the family home today. Not over one-fourth of a mile from the McKinley residence our aged father and family reside. We were members of the same church and went to the same communion table. His older sister, Anna, was our teacher in the public schools for one year. We knew his wife years before she became acquainted with the young lawyer. Indeed, all the names of those most nearly related to the dead President sound very familiar to us; for most of them were schoolmates. On meeting President McKinley a few years ago, he said: "I have kept track of you all these years, and have been glad to hear of your success." It was a surprise to know we had even been remembered. He was of the noblest type of Christian manhood.

It was Conference Sunday while at Chautauqua. The pastor was absent. There was no service announced, and no one seemed to realize that any of the preacher kind was in town; so we had a day of absolute rest. Had we been in the field, it would have been Stark in the forenoon, Crystal in the afternoon, and West Milan at night. We cannot help but think of them, and pray that it may be a day of blessing. No matter how far we are away, we cannot lay off "the care of the churches" that has been put upon us. How anxious we are that the work of God may prosper all over the district!

Our work done here, we turn our faces again to the east, and look in upon the great fair — the Pan-American, as it is called. As we travel from Mayville, at the head of Chautauqua Lake toward Brocton, a distance of fifteen miles, we drop down six hundred feet. As far as we can see, on both sides and for probably thirty miles as the train runs, we are in the midst of immense grape orchards. Thousands of acres are given up wholly to the culture of this fruit. We were told that many a farmer does not raise either hay or potatoes sufficient for his own use, but puts every patch of ground he can command into grapes. Great quantities are shipped to California and all over the country.

We reached Buffalo on the day that the remains of our beloved President had gone on their last journey. The emblems of the great sorrow were seen on every hand in the drapings on buildings both public and private, and the face of the country's martyr in all windows. What a dastardly deed! No punishment can be too severe for such an assassin.

On the train we met one of those devoted women with the black bonnet and white tie, who proved to be Miss Mullen, superintendent of the Deaconess Home in Buffalo. She directed us to a beautiful place for a home. It had grown dark when we were fixed in our quarters. We walked out a little way (we were within ten minutes of the Exposition grounds), and caught our first glimpse of the electrical tower with its wonderful illuminations and the outline of many of the buildings. All we could do was to say, "Isn't it wonderful? Simply wonderful!" We didn't know what else to say. Our vocabulary is very meagre. The next day a first visit was made to the great exhibition. It is certainly very fine — not equal in extent or variety to the "White City" of 1893 at Chicago, but certainly worth seeing. We have no words to express the grandeur of the electrical exhibition. We stood on the Triumphal Bridge at 7.15 P. M. as the entire ground was darkened. After a moment a faint glow was seen in every direction that dimly outlined each building on the ground. It gradually grew brighter and brighter until the whole was a perfect blaze of splendor. The sight, once seen, can never be forgotten.

What did you ask — "Were we on the Midway?" Well, yes, we were. "Were we in all the theatres?" etc. Strange to ask a Methodist such things; as if one ever visited such a place! We saw enough from the outside to be satisfied that much that is there is only the catering to the baser passions, and that it is a great system of humbuggery.

No one wants to get so near and not visit

Niagara Falls. It is more than twenty years since our last visit. The first was when on a wedding trip. "How long ago?" Well, several years. Don't ask too many questions, for you may make out that we are getting old. Did you ever see Niagara? Be sure and see it before you die. There is nothing equal to it in this country, if there is in any other. What is the best way to see it? Take a "Reservation" carriage and visit Goat Island, Luna Island, and the Three Sister Islands. You get here the only good view of the rapids above the falls, while you have various views of the falls themselves. This will cost you fifteen cents. They give you ample opportunity to visit all points of interest, and if you want half a day it is all right. Then go to the office at the end of the new bridge and pay one dollar for a ticket on the trolley line, asking for the "belt line and gorge route." Be sure that you cross to the Canada side first. Here is the trip: Over the bridge, up on the Canadian side above the Horseshoe falls, then back down the river for seven miles. You are in the King's dominions all the way. Here and there the Union Jack flies at half-mast in honor of America's dead President. We are on the bluffs high above Niagara's roaring rapids. What angry billows are below us! You must see them to appreciate what they are. On down to Queenston, where on the heights is the stately monument to Gen. Brock who fell here in the war of 1812. There yet remains, in a good state of preservation, two of the fortifications in use at that time. One shot from a modern gun would scatter these to the four winds. Over the suspension bridge here into the borders of Uncle Sam's land, and we start up what is called the "Gorge Route." With the bluffs a hundred or more feet above you in perpendicular walls, you ride along the edge of this whirling mass of water for fully five miles. You come up in face of the falls. No other trip can give you such a view. Then if you want the most thrilling ride of all, go down the inclined railway and take passage on the "Maid of the Mist," a stanch little steamer, and ride right up

DOUBTERS

Can be Changed by Knowledge

If there is any doubt about making brain power by the use of certain food, the doubter should make the following experiment.

Helen Frances Huntington, of Gainesville, Ga., says: "Just a word of commendation concerning Grape-Nuts which I have found to be the most wholesome, nourishing and appetizing food that has ever come to my knowledge."

"I am not a dyspeptic, but being constantly engaged in severe brain work I found that I did not thrive on ordinary diet; even a moderate dinner dulled my brain so as to be practically incapable of critical work. I tried meat-juice, peptonoids, the two-meal system of light breakfast and no supper which brought on nervous depletion and sleeplessness, so I resorted to one and another of the various health-foods which all seemed alike tasteless and valueless as a brain food, until quite by chance I had a dish of Grape-Nuts food served as a dessert. I liked it so well that I began to use it daily, for supper four teaspoonsful in a saucer of hot milk, eaten before it dissolves to mushiness."

"This point should be remembered as, after a certain time, evaporation seems to affect the sweet nutty flavor of the food as in the case of certain fine-flavored fruits."

"The result in my case was simply astonishing. I had no desire whatever for sweet pastries, meats, or in fact anything else; and my brain was as clear and active at night as on awaking from a long, refreshing sleep."

"The peculiar advantage about Grape-Nuts food is that it supplies the nutritive qualities of a varied diet without the bad results of heavy eating. I cheerfully recommend its use to all brain workers, if not as an exclusive diet, certainly for the last meal of the day. I always take it with me when traveling, which saves a deal of annoyance and discomfort."

into the falls. You feel as if the great mass of water was coming down upon you, but in the hands of a good pilot you are all right. By the time you have done this you have seen Niagara Falls, one of the greatest wonders God has put into the world, and are ready to return to Buffalo, going either by steam cars, trolley, or steamer.

Our tickets said we must be home by the night of the 19th; so at 4.30 A. M. we board a West Shore train for a daylight ride across the Empire and Bay States. What thriving cities and beautiful farms we passed! If this is "God's country," as we often hear it styled, we are glad to live in it. In due season we were again in the Granite State, and settled down in the Manchester home, ready for duty. We were glad to have had the trip, and are equally glad to take up the service that is committed to us.

East Haverhill.—The work here is moving about as usual. The pastor, Rev. G. M. Newhall, is diligent in his work and efforts to advance the interests of the charge. Several improvements have been made on the parsonage, and others will be if the funds can be secured.

Monroe.—Rev. J. T. Newell, who has been the supply at this place in the absence of Rev. G. B. Goodrich, has accepted a charge on the Springfield District, New England Conference, and gone to the work. He is a good man, and will do faithful work. We are sorry not to have had a place so as to have kept him among us. Mr. Goodrich is expected home in a few days, ready to take up his work again. He has preached a few times in England. He will be gladly welcomed on his return.

Gilmanton.—We regret to lose Rev. A. E. Roberts from the pastorate here. He has decided to go to Boston to school. These breaks are never helpful to a charge unless the loss is of a poor man whose work is very indifferent. This cannot be said of Mr. Roberts, for he was a faithful, conscientious and helpful servant of the church.

Woodsville is becoming a "convention town." They have entertained in splendid style the State W. C. T. U. Convention. Of course Rev. W. A. Loyne is in it. He has been most efficient in all the work of preparation, and stood by to rejoice over the success.

Warren.—Rev. H. E. Allen is having a fine time here. Congregations are excellent. Sunday evening sees a crowd. It has been a great many years since such numbers of young men were found in the services. The spiritual interest deepens. People are under conviction. Sept. 22, Rev. Wm. Merrill, a superannuate member of the New England Conference, and a native of this town, was present and preached. He was converted in this same church sixty years ago. His presence and sermon were a benediction. He is one of the sun-faced superannuates who would never be a

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snare for a pastor, but a blessing on the pulpit and pew. Would that they were all such!

Ellsworth.—This little town has not much to build on for a prosperous future. There are only twenty-six families here. Four of these have only one member each. Four others are planning to leave town. The present population is only about seventy, and this will decrease from time to time. The International Paper Company buys up the farms as fast as they are offered, and ere long will own the place. They will allow the pulp wood to grow until it is large enough to cut, then they will let it grow again. Our little church must, in the natural order of things, in a few years be without a congregation. The few who remain, led by that persevering saint, Sister Dustin, are bound to hold on, and hope to see somebody in heaven who came by the way of Ellsworth.

Rumney.—The people are more hopeful than we have ever seen them here. Rev. A. M. Shattuck is faithful and earnest, and looks for results from his labors. Sunday, Sept. 22, gave us a full day—44 miles of riding by team, with some roads not as good as if they were macadamized, three sermons, two quarterly conferences, and two sacramental services. There was a bit of backache by the time it was all over, but we felt fresh the next morning, with more than a hundred miles ahead and a full quota of work for the evening. How we long to see the work of God revived in all this territory!

South Columbia.—Special meetings are in progress here. The presiding elder preached the opening sermon. Several neighboring pastors have been present to preach and aid in the services. Rev. A. H. Drury is doing faithful work as pastor.

Beecher Falls.—The work on the new church is progressing well. The people are pleased with the services of Rev. William Magwood. Mr. W. C. Kingsbury, one of the official members of this church, and the Canadian custom officer at this port of entry, has received from the Canadian government a silver medal because of his work in repelling the Fenian raid in 1866. He also receives two quarter-sections of land in the Nipissing district in Ontario. Besides having been in the custom service for twenty years, he was an officer in the military for a long period.

East Columbia.—By rapid driving we reached here twenty-five minutes late, for an afternoon appointment. The church was lonesome. Not a person was present. We learned that two had been there, and did not wait because the elder was late; but more than once the elder has waited for the tardy members! Five miles in a hurry, with no response from those who ought to be concerned. They are gasping for breath here. Unless an infusion of life can be had, this place must relapse into a condition of spiritual desolation, destitution and death.

East Colebrook.—An afternoon funeral, a big farm auction, and the town fair to open the next day, were given as reasons for the small attendance at the quarterly meeting services. One young man has recently been converted and is taking hold of the work with much

earnestness. The finances are in a good condition.

Concord, First Church.—The pastor's wife is making a canvass for new subscribers for ZION'S HERALD, and has already sent in 17 new names. That is good! Why not others do likewise?

Personal.—Mr. C. E. Foote is bereaved in the death of his wife, which occurred Sept. 2. She was a good woman, who had been feeble health for a long time. The immediate cause of her death was apoplexy. Grace graciously sustains our brother.

Memorial Services.—Many of our pastors preached or gave addresses suitable to the memory of our beloved President McKinley. The respect and love shown has never had its equal in the history of the country. Having known him personally since 1866, we knew him to be one of the best of men in every way.

B.

Tilton Seminary.—The Seminary has opened with an unusual attendance. Every available room in the building is taken, and a number have to be lodged outside. Already applications are being made for next year, and a waiting list is being formed. A large and united faculty is enthusiastically at work, and the future of this institution is very bright.

Manchester District

To Pastors.—Now that the vacation season is over, and the camp-meetings all past, every minister should do his best on the following lines: Push the canvass for ZION'S HERALD; every family ought to have it. Look earnestly after the benevolent collections. Give all necessary time to the Thank-offering movement. See that every one does something for each of these objects. Let every church debt be paid this year; and surely we shall fail in our work if somebody is not converted. Now is the time for special services. Push the battle to the gates, and let us have a victory. Much better wear out than rust out.

Milford.—All reports from this church are gratifying. Some special work in the Sunday-school line is telling in favor of the "King's business." Harmony prevails. Rev. I. B. Miller and family returned from their Western trip refreshed and filled with new zeal for the work.

Ayer's Village.—Rev. E. S. Collier is happy in the progress of his work. The church has been painted inside and out, new chandeliers placed in the audience-room, and everything looks beautiful now. The Christian Endeavor Society, on account of having the largest attendance at their meetings, have been presented a beautiful silk banner by the Haverhill Christian Endeavor Union.

North Salem.—Sept. 15, 4 persons were baptized and 5 were received into the church. A new stove has been placed in the parsonage. Pastor Reed is earnestly at work.

West Derry.—Rev. Dr. Babcock and the superintendent of the Sunday-school, J. W. Bean, have sent out a circular letter of invitation and

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good-will for; the Sunday-school and church work, which is calculated to do much good.

Salem Depot.—Rev. J. R. Dinsmore and family have been visiting friends and old parishioners in the north part of the State.

Bishop McCabe will give his lecture, "The Bright Side of Life in Libby Prison," in Mechanics Hall, Manchester, Wednesday evening, Oct. 23. We hope for a full house, as the proceeds are to help Trinity Church. Please remember this, and let us give the Bishop a good audience and help this struggling society.

Dover District

A Pleasant Outing.—Rev. J. W. Adams, secretary of the Lawrence and Haverhill Preachers' Meeting, sends the following report of a delightful outing: "The day was perfect. On the steamer 'Merrimac' going down the river from Haverhill to Black Rocks, the secretary announced to the preachers that the beloved president, Rev. W. H. Marble, was sick with typhoid fever, and read a letter which he had prepared, expressing regrets that he could not be present and sending sympathy to him and his devoted wife, also assuring them that we should pray for his speedy and complete recovery. The letter was unanimously adopted and sent to Mr. Marble. About twenty sat down to an excellent dinner. The surf was unusually fine. The return trip was charming. The river clearly and most beautifully reflected the setting sun, the scenery along the shore, the cottages whose windows seemed on fire with sunset rays, and later the electric lights. The strains of the 'Sweet Bye and Bye' floated out on the evening air. But how sudden and terrible was the change that awaited us! As we neared the wharf, scores of newsboys were shouting: 'President McKinley is shot!'"

Lawrence, St. Mark's.—The city Preachers' Meeting was held in this church, Monday, Sept. 25, Rev. F. C. Rogers presiding. Rev. Jerome Wood presented an interesting paper on the "Influences of the Preacher." Rev. Mr. Ayers gave an elaborate and carefully-prepared article on "The Institutional Church." A letter was read from Mrs. Marble, saying that her husband was slowly recovering from his severe illness. It was also reported that Mrs. Boultenhouse had safely passed through a very critical operation in the hospital and was considered out of danger. The ladies of the church provided an excellent dinner. These monthly meetings are well attended and greatly enjoyed.

Hampton.—Life by the sea has its peculiar charms, and none appreciate them more than Rev. and Mrs. J. N. Bradford. The works of the Lord in the great deep may well create enthusiasm when His workers are alive to the interests of His kingdom. There is perfect harmony in this society. Pastor and people are of one mind and one work.

Smithtown.—The society is greatly interested in fitting up the parsonage. A vacation was voted their pastor, Rev. B. P. Wilkins. An organ is to be secured for the church. Concerning the furnishing of the parsonage we will speak more definitely later.

Salisbury.—Rev. Dr. V. A. Cooper, with four of his Little Wanderers, interested the people, Sept. 8, in his Home for the homeless. No work can be dearer to the heart of the Master than this. The parsonage has been greatly improved. The Sunday-school is flourishing. The people are expecting a revival. It will come. The Lord is always ready to send showers of refreshing. May they fall in abundance on all our churches!

Raymond and East Candia.—The pastor, Rev. W. J. Wilkins, had a delightful trip to California. He saw much of interest, and he greatly interests those who hear his recital of a summer outing. Rev. J. D. Folsom and wife are living at Raymond and are a benediction to the church. Mr. Folsom, while not strong physically, is in comfortable health, and preaches as occasion may offer.

Haverhill, Grace Church.—The people are getting home from their vacations, and are settling down to work. The attendance and interest of the class-meetings for the summer are encouraging. Sabbath congregations are good. Rev. C. J. Fowler is at home, having been absent several months laboring in the South and West. Thomas Pendexter, son of the pastor, enters Wesleyan University this fall.

Personal.—I called on Rev. G. W. Norris,

Sept. 23. He was feeling quite comfortable, and wished to be remembered to the brethren.

It was a great pleasure to listen to Rev. William North Rice at Nashua. Wish we might see more of the representative men of our colleges!

When President Tucker announced that Booker T. Washington was made a LL. D. by vote of the trustees of old Dartmouth, the applause was deafening. Gov. Jordan, Chief Justice Fuller, Senator Hoar, Edward Everett Hale, ex-Gov. Black, Hon. W. E. Chandler, and many others of international fame sprang to their feet and cheered to the echo. The occasion and its significance mark a new epoch in the world's advance. It was a day never to be forgotten. The ride to Hanover from Lebanon was charming. The atmosphere was clear, the scenery beyond description, and the company most congenial, consisting of W. F. Smith and wife, and their pastor, Rev. Edgar Blake. The Daniel Webster celebration at Dartmouth College was a great event. New Hampshire honored herself in thus honoring her noble son.

The District Preachers' Meeting will be held with Rev. M. T. Cilley at East Rochester, Oct. 15 and 16.

Let every Methodist family subscribe at once for ZION'S HERALD, if you have not before. In so doing you will keep in touch with our great church, in touch with the kingdom of Christ, and will find it a constant delight and help in spiritual living. You cannot afford to be without it. Do you know that the profits of the old HERALD go to help our worthy fathers in the Gospel who are in need, having given themselves for you that you might know Christ?

EMERSON.

VERMONT CONFERENCE

Montpelier District

Randolph Centre.—Work here continues to prosper. The people are heartily united in their esteem for Pastor Moody and his wife. At the last quarterly conference it was reported that current bills were paid to date, including the pastor's claim, while the pastor reported two donations of money of \$55 besides other articles of value. Thus by substantial tokens the people demonstrate their appreciation of faithful and efficient work. The sheds at the church have been repaired, the parsonage shingled and otherwise repaired, while other work is now in progress. A man and his wife were baptized and united with the church recently, and six young people were ready to unite on probation at the same time, but were prevented from being present on account of the hard storm.

Bethel.—In the absence of the pastor the presiding elder preached to a small but appreciative audience on a recent Sunday afternoon. The size of the audience was doubtless much affected by the hard rain. The Sunday-school work here is reported 20 per cent. ahead of the best previous year since we entered the field, while the Sunday services and prayer-meetings show gratifying increase. The church is receiving accessions, and Methodists who are coming to town no longer hesitate to identify themselves with our work.

Randolph.—The presiding elder recently preached at this place on Sunday evening to what proved to be a union service. The pastor of the Congregational Church and many of his people were present, and did not seem strangers to the preacher. Pastor Rainey has had his vacation at Round Lake, and is now back at work, which is much appreciated by the community. Rev. George O. Howe has returned to take up his residence here, and is a great help to the church and encouragement to the pastor. Indeed, we cannot think of Mr. Howe being anything else in any place. His health is reported as improved. If his spirit were only in a stronger body, how much his brethren would rejoice with him! As it is, he sets a good example, and does what he can.

Wardsboro.—The pastor reports that a house recently built in the village has been purchased for a parsonage and paid for, and the society has \$100 and the old property on hand with which to build a barn. Pastors of this people in future will greatly appreciate the improved conditions, since the old house was not fit to live in. The charge has suffered a great loss in the death of Dr. Bliss, who had been a member of the board of stewards for a long time and actively engaged in the interests of the church.

Montpelier Seminary.—The banquet of the Young Alumni Association occurred Sept. 9. The writer has attended each meeting since the Association was formed, but never was present at a more successful one than the last. By actual count 187 persons were at table. Of this number a large per cent. were graduates of recent years, and the feeling of good fellowship ran high. Evidences of increased prosperity abound, and Principal Davenport's reputation as a hustler is being sustained; 191 pupils were reported as registered, and the number will doubtless go to 200. This is the largest attendance in many years. It is gratifying to note that an unusual number are commencing regular courses instead of turning aside to special work. The principal is busy, and with his able assistants every department is being looked after. Where now are the friends who will make possible the permanence of this work by providing adequate funds? W. M. N.

St. Albans District

Camp-Meetings.—Last year we were notified by the board of health of the towns of Morrisville and Sheldon not to hold our camp-meetings because some cases of small-pox had appeared in the vicinity. Like loyal citizens we obeyed, of course, yet we regretted the loss of the meetings. This year no such misfortune befell us, and we held two excellent meetings. Miss Frances B. Adams, a deaconess from Boston, assisted at both meetings and did good service by preaching, singing and personal work. She held a woman's and children's meeting for an hour every day. This was a new feature at our camp-meetings, and it proved to be a very profitable and enjoyable service. Rev. A. W. Ford, of Bradford, had charge of the singing at both meetings. He is an enthusiastic leader and gave excellent satisfaction. A much larger number of the members of our church choir should plan to attend the camp-meetings. They can greatly help the meeting by so doing and at the same time gain much spiritual good and improve their talent for music. Rev. A. L. Cooper, D. D., Conference evangelist, was present at the Morrisville meeting, preached a grand sermon, and helped in various ways. On Sunday the attendance was estimated at 3,000. There were a goodly number of clear conversions at each meeting; among those at Sheldon were a few of the old-fashioned variety. One pastor who rallied a tent's company and stayed through from beginning to end reported to his presiding elder that his people received a great spiritual uplift, and that among them there were three converts. If more pastors would

ABANDONED IT

For the Old-Fashioned Coffee was Killing

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Sometimes it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum Cereal Food Coffee.

"A number of my friends have abandoned the old-fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old-fashioned coffee since it was first started in our house." — Mrs. L. A. SMITH, Blodgett Mills, Cortland Co., N. Y.

imitate the example of this brother, they might have a similar reason for joy.

Revivals.—Special services have been held, or are being held, in the following places: St. Albans, Grand Isle, West Enosburg, Bakersfield and Georgia. Reports of these meetings have not yet been received. Other churches are planning similar work. The Divine power and help can be had at any time of the year, but, all things considered, the early autumn is one of the most favorable seasons.

Enosburg Falls.—The people greatly enjoy their reconstructed church. It cost some of them real sacrifice to contribute to this enterprise and to pay promptly, yet this was the wise way, and all doubtless feel richer than before. A new departure here is a juvenile chorus of about twenty-five members. These singers do not take the place of the Sunday morning choir, but sing at an occasional evening service. Their voices are flexible, sweet and harmonious. They do not as yet undertake very difficult music, but with sufficient drill and experience will be able to render some of the masterpieces of holy song. A church that maintains a good juvenile choir will not lack for adult singers. The requisites are a pastor with sagacity enough to see the advantages of such an organization and a leader with sufficient skill, patience and piety to organize and successfully conduct such a corps of singers. Enosburg Falls was fortunate enough to have both, and so it has the choir.

St. Albans Bay.—This suburb of the city of St. Albans has taken a sudden boom this season. It has been connected with the city by a new trolley line, a large wharf has been built, and the "Chateaugay," one of the finest lake steamers, has made daily trips to this new port. Many other steamers have visited the place with throngs of excursionists. These accessories are a great accommodation to the public, and should be utilized fully and dominated by the spirit of morality and progress. A movement is on foot here to secure a new parsonage. The present house has been standing many years and is greatly out of repair. A new one is needed, and we are glad to learn that the effort is likely to succeed. The pastor, Rev. A. C. Dennett, is pushing the enterprise.

Epworth League.—The annual District Convention is to be held at Swanton the last week in October. The time is favorable and the place easily accessible. We expect a large and successful convention. Our fall Preachers' Meeting is due in October, but fearing that it would interfere with the attendance of the League meeting, we have concluded to defer it until a later date, hoping that all will rally to the convention of the Epworth League.

Personal.—Rev. D. L. Evans, stationed at West Berkshire, has been excused from his pastorate, and is now attending lectures in the post graduate department of Boston University.

Rev. W. P. Stanley, left without an appointment to attend one of our schools, has gone West, and is preaching and attending Northwestern University.

Rev. R. J. Chrystie has been excused from his charge, and is a student in Drew Theological Seminary.

Rev. A. W. Ford is supplying at West Berkshire, and Rev. I. T. Johnson, widely known as an evangelist, is to supply the balance of the year at Johnson. C. S. N.

St. Johnsbury District

Guildhall is having continued prosperity under Pastor C. E. Flint. Previous years have put the church property in good condition and provided for all the bills, besides laying a good foundation for spiritual upbuilding. The present pastor began at once to reach men, and has not failed. Several had started in the Christian life earlier in the season, and on the evening of Sept. 22, with an unusually large attendance, five young men asked prayers. The outlook is encouraging in all that region. The pastors on both sides of the river have formed a band for special evangelistic work during the autumn.

West Burke is in a "brown study" over the problem of rebuilding their church. Various conditions—location and the structure of the present building—make the question a difficult one. It is to be hoped that a wise and feasible plan may soon be found. The people are not yet fully aroused to the meaning of the proposed scheme and the effort which must be put forth

to realize the results desired. Pastor Gorse and family are just now enjoying a vacation at his father's home on the Hudson. The work of the pulpits will be taken by Rev. A. C. Fuller, of Lyndonville, whose health is somewhat improved by the outdoor farm life of the summer.

Hardwick has had a unique present from one of their long-time members, Sister Noyes. She gives a communion set with individual cups—the first among Methodists in Vermont, at least in this part of the State. The pastor, Rev. J. A. Dixon, was called to Lynn, Mass., on account of the sickness and burial of his only brother-in-law, in that city. The funeral was on Sunday, Sept. 15. This bereavement leaves Mr. Dixon and his wife with no family relatives near of kin. At present the family of one of our most worthy preachers, Rev. Thomas Trevillian, are all resident on this charge and in homes very near our parsonage. The sons, James and Thomas, are in mercantile business in town, and the daughter is with her mother and elder brother, James.

Cabot.—This church was rededicated free of debt, Sept. 20. The new pews and carpets are elegant, and with its pipe organ and memorial windows the Cabot audience-room is now among the best of the district. Great credit is due to pastor and people for the successful termination of a long "pull" to put their property in first-class condition. The society soon comes into possession of a gift of \$1,000 from the estate of the late Mrs. O. P. Perry, widow of Allen Perry. At the rededication a very comprehensive and interesting history of the local church was presented by Mrs. B. J. Lance, who has this year given her youngest son, Rev. C. D. Lance, of Sheffield, to the work of the ministry.

St. Johnsbury has compassed a very laudable undertaking. For some years there has been a mortgage debt of \$1,000 resting on the parsonage. This, with some arrearages connected with repairs and expenses of last year, brought the sum up to \$1,800. There was in sight a deficit of

possibly \$200 on the expenses of this year. The pastor, Rev. G. W. Hunt, took the matter quietly in hand, under the direction of the official board, and in a few days secured the entire sum of \$1,500, mostly from the stewards themselves. The giving was most cheerful and generous. Eleven were received from probation and five by letter at the last communion, and one was received on probation. Pastor Hunt spoke before the crowds on the Fair Grounds on the day of the President's funeral.

Personal.—The 26th inst. brought a pleasant anniversary to the district parsonage. The St. Johnsbury pastor and his wife, together with a sister of the bride of twenty-five years ago, took supper with the family, after which the boys brought in a neat gold watch for their mother, and the evening was pleasantly passed with music and gramophone entertainment. The pastor offered earnest prayer. The elder caught a little new faith and courage with the conviction that his lot was not, after all, hopelessly disconsolate. Few men have more in the home to thank God for.

Newbury loses a most efficient and worthy pastor, Oct. 1. Rev. F. D. Handy takes a transfer to East Maine Conference, with appointment at Eastport, a former charge. The officer who misses some morning from his side a prompt, efficient, and loyal lieutenant can appreciate the feelings of his presiding elder. Rev. D. C. Thatcher, who took no work last spring on account of impaired health, will take up the work here if his strength permits.

Groton has purchased a new piano for the vestry and partly paid for it. No other debt rests upon the society. The pastor is abundant in labors, and pledges some service at Topsham, which is left without a pastor by the removal of Rev. A. W. Ford, who takes up the work at West Berkshire.

Painfield.—The pastor, Rev. F. T. Clarke, is having a well-earned respite visiting his wife's home at Island Pond. Pastor Gale made ex-

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change of pulpit work with him, the 22d, preaching at Plainfield. J. O. S.

EAST MAINE CONFERENCE

Rockland District

Cushing.—Rev. J. N. Atwood, one of our youngest local preachers, is in labors abundant, trying with earnest zeal and strong courage to carry on the work of God in this scattered community. Only the promise and assurance, "My word shall not return unto me void," can lend vigor to the laborer on many of the fields where the patches of good soil are few and far between.

Bremen, West Waldoboro and Dutch Neck.—This charge is looking up remarkably under the enthusiastic zeal and hearty leadership of Rev. Paul Shivel. "The right man for us," is the general testimony. Pastoral labor, so highly appreciated especially in our rural districts, is indefatigably pressed. "Everybody is glad to see our minister." A healthy life is blooming in each section of this field, while the pastor is still pushing out to other sections, and "making appointments."

Round Pond and Bristol.—This charge has just received its pastor, Rev. T. W. Hunter, who has come to us from the Wesleyans across the line. Work has opened auspiciously, and the pastor is held in high esteem. The work has suffered through the necessary loss of a regular pastor in the midst of the last Conference year, when Rev. D. S. Kerr was obliged to leave to attend school. Also by death, Alexander Yates, who for many years was a mainstay, was called from labor to reward early in the spring. His loss was sorely felt on spiritual and financial grounds; but loving his church and the cause of God in Round Pond, this godly man provided for an annual subscription for the support of the Gospel by leaving for the church a fund of \$500.

Vinalhaven.—The work is moving well in this un denominational church. There is union of heart and hand. Organization is equal to clockwork. Spiritual life is excellent. Intellectual interests are cared for. Books for social worship have been purchased recently. Thirty dollars have been raised for the purchase of hymnals for public worship. The Sunday-school has increased its average from 150 to 190. The Christian Endeavor Society is alive, with fifteen active and fifteen associate members. Rev. R. A. Colpitts, the pastor, is held in highest esteem by all the people.

Belfast.—Church repairs claim the busy attention of Rev. G. E. Edgett. Belfast is sure to have one of the finest auditoriums in the Conference. A steel ceiling is the plan. The plastering in the large room was getting loose and falling, and becoming unsightly. The pastor felt that in these days becoming worship could ill be conducted if God's house were in poor repair; and finding a few kindred minds a sufficient sum for all needs was raised and the work is being done. Moreover, \$150 has been raised by the ladies for a new carpet. All services are well attended. Class-meetings are good. The Epworth League is doing well. Worthy of mention is the interest of the young people in decorating the pulpit and chancel each Sunday throughout the summer and fall with wild flora. On the Sunday of quarterly visitation large branches of wild cherries and

daisies richly beautified the church, giving the room a touch of nature and the people an object lesson in another department of God's works. The pastor's salary was advanced \$50.

Camden.—The work of repairing is done, and a richly beautified auditorium is the result of expending \$900 in a steel ceiling. The people are justly proud of their renewed church. Services through the summer were held in the Congregational Church by the kind courtesy of that people while our church was being repaired. Pastor Bailey is held in high regard as preacher and pastor. A campaign of victory is being planned for the fall and winter months. Camden is on the forward grade.

Rockport.—We found Pastor Gray confined to the house with a sharp attack of illness which laid him aside for several days. The charge is prosperous on all lines. The young people's societies are active. Seventy dollars have been raised and expended in minor but important repairs in church and vestry.

South Thomaston and Seal Harbor.—Our second quarterly conference was held at Seal Harbor down by the sea among a genial, wide-awake people. A good interest is shown throughout the charge. Rev. W. C. Baker, the pastor, has a good field for labor. There is plenty to be done. The services are well attended. The pastor is held in affectionate esteem, and Mrs. Baker for her work among the children and in all lines of church interests has a large place in the hearts of the people.

Friendship and South Waldoboro.—Rev. F. W. Towle is abundant in various activities. The long-needed new parsonage is an assured reality. The old parsonage has been sold. A lot in an admirable location is purchased. The cellar is completed and the frame going up. Snow-time will see the pastor and his family safely, snugly, comfortably housed in an ample, fine-looking, well-appointed house, and Friendship will have a new element added to its already desirable circumstances as a charge. Church work moves on well. The summer has provided an abundance of visitors. Congregations have been large, and spiritual life is at a good tide. The entire charge feels the impulse of a new enthusiasm.

Searsport.—The same good average of life prevails at this charge. Searsport is in no way "like the waves of the sea" that she looks out upon from her snug and peaceful location. But she can be relied upon for her steady activity. Rev. H. W. Norton has renewed what must prove a most important work at North Searsport. A recent Sunday service held at this point satisfied the presiding elder of the wisdom of the pastor in establishing services here. Too difficult of access for the pastor at Searsport to serve regularly, it may prove a good field for a new charge. The people are desirous of the Gospel, and attend church in good numbers, and people who desire the preaching of the Word must be supplied.

North Waldoboro and Orf's Corner.—Rev. Geo. Reader is faithfully urging on his labors in this field. If revival does not prevail, it will not reflect upon the pastor's activity. No less can be said of Mrs. Reader, who is a staunch supporter of the work in whatever part of the Master's vineyard her husband is called. Mrs. Reader's mother and sister will spend some weeks at North Waldoboro.

Union.—The pastor, Rev. A. L. Nutter, and wife were absent on their vacation at the time of quarterly visitation, but as a faithful and wide-awake pastor he had a written and full report of the work. Scarcely a word of necessary suggestion is called for, for every "string is pulling." The long-talked-of and much-needed new church edifice is under way in a very important sense. Nearly \$3,000 is already raised toward it. Another Conference year will see it. No charge has larger, more enthusiastic, growing, spiritual, financial and social life. Prosperity is deserved, for "the people have a mind to work."

Personal.—The presiding elder in his summer journeyings has been accompanied much by his wife, who has helped to make a beautiful summer one of the most delightful possible to the district itinerant. She has visited nearly all the preachers' homes, has been "well received," and invited to "come next time without fail." In several cases the elder has received a "Don't you dare come without Sister Jones." Hence another duty (?) is made plain, and the elder's wife shall become acquainted with the preach-

ers' wives, and the preachers' wives shall become acquainted with the elder's wife. This, too, is good.

Ministerial Meeting.—The fall session is to be

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T. F. J.

Bancroft District

Patten.—Pastor McGraw finds constant encouragement among this loyal and faithful people. Two have recently been received on probation. A goodly sum of money has been subscribed toward repairs to be begun on the church in the early spring. We pray for an old-time, sweeping revival.

Smyrna Mills and Moro.—Large congregations assembled in both places on Sunday, Sept. 8. A good degree of interest is shown in the work of the church. At the close of the services in Moro one young lady asked the prayers of God's people. Recently 7 have been baptized, 5 received on probation, and 3 in full connection.

Sherman.—Services were held at Golden Ridge with excellent interest. The conscientious work of the pastor and his faithful wife is telling for good, and there are signs of victory.

Washburn.—Pastor Cheney has had the care of a 250-acre farm on his hands this season, and is harvesting about eight hundred barrels of potatoes. The church work, however, has received considerable attention, the Epworth League has been reorganized, and a good purpose to do things for the Master prevails. At South Caribou 8 have been baptized.

Caribou.—The repairs and enlargement of the church are nearing completion. The addition of a vestry, new carpet and new pews, brings this church well up to date and makes a useful and neat building. The banner Sunday-school of Aroostook County assembles in this church. Four have been baptized. Pastor Pearson is happy in the accession to his family of a daughter.

South Presque Isle.—A Sabbath spent with this people was one of delight and profit. The sacrament of baptism was administered to one candidate. At the sacrament of the Lord's Supper an unusually large number partook. Pastor Stevens faces good congregations at all points and is highly esteemed.

Limestone.—Though Pastor Hatch is serving his first appointment, he is working into the homes well, and is accomplishing good work for the Master. He is encouraged by an occasional request for prayer.

Easton.—Four have lately been received on probation, and Pastor Jones is cheered by indications of helpfulness and prosperity.

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Monticello.—A sweet little girl has lately come to make her home at the parsonage. Mrs. Allen, who has been in such a precarious condition for many months, is well on the way to recovery. Steps were taken by the quarterly conference looking toward the payment of the debt on the church.

Houlton.—We faced a splendid congregation Sunday morning, Sept. 29, and in the evening another notable for its large number of young people. This church is sustained by many loyal and substantial citizens, which makes it a delightful place for the man who is fortunate enough to be the pastor.

To the Pastors.—Will the pastors suffer a word of exhortation? Now is the time to push the canvass for ZION'S HERALD. Do not delay the beginnings of plans looking toward the raising of the benevolences and the bringing up of all the finances of the church. Vigorous revival effort ought to be put in before the deep snows and severe storms of a Northern winter are on us. Such an outpouring of God's Spirit as results in the quickening of believers and the salvation of sinners will make any charge a veritable garden.

BRIGGS.

MAINE CONFERENCE

Lewiston District

West Paris.—Since our last report other valuable members have moved away, and business is greatly depressed. A few families have moved in, but these do not fill the places of those who have gone. On alternate Sundays Rev. R. A. Rich preaches three times, and on the other Sundays twice. Services are held on some part of this large charge nearly every evening in the week. At West and at North Paris the attendance at the preaching services is good. At Greenwood sickness has interfered with the work. At South Woodstock preaching services are held at 4 o'clock on alternate Sabbaths.

Baldwin and Hiram.—Thursday, Sept. 19, memorial services were held at Hiram in the afternoon. There was a full house; the teachers and the scholars of the village school were present. Rev. D. F. Nelson offered prayer, and the presiding elder delivered an address. This service was repeated at West Baldwin in the evening, and another large audience was present. At Hiram a little less than \$100 has been used in improving the audience-room, and we have never known money to be spent more judiciously. The singing gallery has been removed, the walls and ceiling have been papered, the pews and other woodwork varnished, and the carpet cleansed and repaired. It is now one of the most inviting country churches to be found. The work was done by Johnston-Bailey Co., of Portland. They are Christian gentlemen, and eminently worthy of patronage. On Friday, Sept. 20, I rode with the pastor about twenty miles over the charge and called at about twenty homes. The roads in North Baldwin are not suitable for a trotting park! But for a long time I have not been so deeply impressed with the fact that the farmers and their families are a hard-working and frugal people. Instances of sacrifice and heroism came to my notice that are worthy of a place in history—and they will have such place. This pastor of push and piety averages a service for each day in the month. He has a good horse which he feeds well and drives hard! For one day, at least, I was glad that I had taken out an accident policy! But I yet live! For the first third of the year this hard-working pastor had received \$100. And yet no pastor on the district is pushing the benevolences more vigorously. On most parts of the charge the interest is good. Some have sought the Lord this Conference year.

Twentieth Century Thank-Offering.—Will the pastors ponder carefully the resolutions passed at our last Conference session in reference to this matter? They are to be found on the 6th page of our Conference Minutes. If no one charge can do any great thing, I believe it entirely practicable for each charge to do something. It has been thought wise by the commission to have pulpit exchanges on that day, Oct. 20. But it is competent for each pastor to do what he thinks is best.

Bridgton.—Some of the residential portions of the village are very beautiful, and the environments are among the most charming of

Maine's scenery. We have here one of the strongest churches outside of the cities in the entire Conference, and stronger than a number of our city churches. There was such a general and strong desire for Rev. D. B. Holt's return for the sixth year that, if any mistake had been made in the appointment of his successor, it is not likely that loyalty to Methodist polity would have been strong enough to secure a prosperous year. The fact that things are moving prosperously under the leadership of Rev. C. C. Whidden is high praise. Congregations are large; the Sunday-school is prosperous; the Epworth League and Junior League are doing well. The pastor is superintendent of the latter, but calls to his help able assistants. Mr. Whidden has made over 300 calls. Two have recently joined in full. Collections are taken for the poor at the communion service. Some improvements on the church property will soon be made. The parsonage is insured in our own company. The finances are in a very encouraging condition. Quite an interest is developing at an out-appointment.

Naples and Sebago.—Here, also, the scenery is delightful. The parsonage is at an incon-

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venient distance from the church, but it is "beautiful for situation" and has spacious grounds. Rev. C. B. Lamb has shown himself to be an experienced gardener. The auditorium of the church is exceedingly pleasant and inviting. It was much improved during the pastorate of Rev. B. V. Davis. Congregations and collections have kept up well during the summer. The pastor has several out-appointments. Naples is within the bounds of Cumberland County, and so the famous Naples Inn has had a visit from some of Sheriff Pearson's deputies.

Bowdoinham.—This charge has been served by many of the strong men of the Maine Conference. Rev. J. B. Howard is deservedly popular both as a man and a preacher. He is now, and for some weeks has been, in poor health. His people have voted him a respite from pulpit work until he regains his health. They are fortunate in securing the services of Rev. W. S. Jones. The Sunday congregations here are large, and even on stormy days the preacher is sure of people enough to prove an inspiration. On Sept. 30 it simply poured at service time, and yet fifty people were present. A large amount of pastoral work has been done and improvements have been made on the parsonage. Services have been held in outlying districts. The finances are in good condition, a more systematic system having been adopted than has been in use for many years. Humanly speaking, the one desirable thing now is the restoration of the health of the pastor.

Richmond.—Way back in the fifties this was one of the busiest towns in Maine. The water front was lined with large ships in various stages of construction. The writer can remember when more than fifty buildings, of various kinds, were erected in a single season. Later the shoe industry flourished; but now neither ships nor shoes are made here. Many of the people who have homes here have to go elsewhere for employment. But we have a plucky people here, and Rev. S. Hooper thinks his fourth year is proving about the best. The work is going steadily, harmoniously and strongly. Since Conference 12 have been baptized, and 18 have been received in full. In the revival last year forty were converted and reclaimed and nearly every one is doing well. The social meetings are largely attended and enthusiastically sustained. The Sunday-school has numbered 78 and has an average of 55. It is expected that the Epworth League will soon be revived. Ten new subscribers for ZION'S HERALD have been secured. Mr. Hooper took for his summer outing a trip to Baltimore in a sailing vessel, returning by steamer.

Auburn.—Rev. C. S. Cummings is one of the busiest of men. With the demands of his own parish, his work in connection with the social settlement and church federation, his lecture and platform engagements, he is in no danger of rusting out. He has as fellow-laborers a noble band of men and women. For quite a long time business has not been at high tide, and there has been quite an exodus of families. But some others have moved in, and this city has so many attractions as a place of residence that there is not much danger of any very serious depletion. During the vacation season union services were held, the different churches taking their turns. This afforded the people who wished to go to church an opportunity, and gave the preacher a fine congregation. Twelve children have been baptized. The Sunday-school is in an excellent condition, and growing in numbers. Twelve new subscribers have been secured for ZION'S HERALD.

Brunswick.—Rev. D. E. Miller is having good congregations. The subscriptions for current expenses are very encouraging; quite a number of back bills have been paid. A very pleasant social was given recently at the vestry. One feature of the entertainment was the relating of the experiences of about fifty people in earning a dollar to meet pledges made in the spring. A part of this money was devoted to repairs on the parsonage. An occasional attendance of the writer upon the midweek prayer-meeting shows that this pastor makes preparation for this service as well as for his pulpit ministrations.

Beacon St., Bath.—Good news comes from this church. New voices are heard praising God for salvation. Extensive repairs are being made on the church edifice. Full reports will be given in due time.

Personal.—Rev. Messrs. Rickard, of North Auburn, and Stevens, of Long Island, have been released from their work and are attending the Boston University School of Theology. Rev. A. A. Callaghan, of Oxford, supplies his pulpit, but is attending the Cobb Divinity School at Lewiston. Rev. F. Grovenor is supplying at North Auburn, and Rev. L. H. Bean is supplying at Long Island.

Miscellaneous.—Elaborate preparations are being made for Sunday-school Rally Day.

An excellent program has been arranged for the Ministerial Association. Let there be a generally rally.

If for any reason Oct. 20 cannot be observed as Thank Offering Sunday, please fix a later date. Let every charge do something. A. S. L.

N. E. SOUTHERN CONFERENCE

New Bedford District

Fall River, Quarry St.—On Sept. 1, 8 persons were received into the church from probation. Miss Lillian M. Lewis, the deaconess who has been laboring with this church, leaves to complete her course, and Miss Frye comes to take her place. The demands of a growing Sunday-school—Quarry Street had the largest average of any Methodist church in Fall River last year—make additional room imperative. A gratifying subscription list has been started and plans are being drawn for an addition to the Sunday-school room, 20x48. Rev. E. F. Studley is the pastor.

Provincetown, Centre Church.—Through the generosity of Captain Angus McKay an elegant weather-vane now adorns the steeple. The steeple and front of the church building have been repaired and painted. A number of visiting ministers have been heard from this pulpit during the summer. The pastor, Rev. George E. Brightman, met with a peculiar accident while on his vacation at Cottage City. In diving from the bathing float, the heel of a fellow bather came in violent contact with his eye. Recent consultation with a Boston specialist has proved beneficial, and it is hoped no after results will follow. Fifteen children and adults have of late been baptized.

Acushnet.—The church and congregation united in extending a cordial greeting to Rev. and Mrs. Annas upon their arrival from their bridal trip. The vestry was tastefully decorated. The church, League, and Mr. Annas' class of young men presented gifts. Captain Franklyn Howland was master of ceremonies, and introduced the neighboring pastors and a former pastor of the church, not now occupying a pulpit that reports in the Conference Minutes—Rev. Edward Williams, for twelve years Chaplain of the New Bedford Port Society. These extended greetings. Mr. and Mrs. Annas have the hearts of their people. The spiritual interests are well maintained.

New Bedford, Howard Church.—With appropriate services, and according to the ritual of the church, the corner-stone of the new house of worship was laid by Dr. Benton, Sept. 13. The building itself was so well under way that the exercises were held in the auditorium. About \$200 was raised. The dedication, probably about Christmas, is the next longed-for event. The work here has demanded a larger meeting place. There is no church within a mile in this rapidly growing section of the city. Rev. Geo. G. Scrivener has had his hands and head and heart full. Severe sicknesses and pathetic deaths, in all of which the pastor has been the

true friend and helper, have deeply stirred this community. L. S.

Chilmark.—Sunday, Sept. 8, was a blessed day for the church at Chilmark, Martha's Vineyard. As a part of the ingathering of the gracious revival that occurred last winter 16 adults presented themselves and were received to full membership. In two cases three persons from the same family were received, one of whom was a deaf mute, standing by the side of his wife and daughter; the wife in the language of the mute repeating the questions propounded by the pastor and the deaf and dumb man nodding assent. It was a sublime sight. Some of the company were young men and women, some in middle life, others past. Others will be received later. Rev. Drs. S. F. Upham and G. M. Hamlen participated in the exercises; Dr. Upham asking the pastor the privilege of shaking hands and saying a word of welcome, as also did Dr. Hamlen. After the reception of members Dr. Upham, as is his wont, preached a sermon so fitting to the occasion and vital so full of encouragement, that all went to their homes, we think, purposing to do what they could for the work of God. In the evening at the schoolhouse (Menensha) the pastor, Rev. C. W. Ruoff, preached to the deaf mutes. Jared Mayhew, himself a mute, led in prayer. Mr. Ruoff's sermon was translated (if that is the term) by Mrs. Sophronia Hillman. This was a very singular service. Still and attentive were the people, while to many the lines of the hymn forced themselves upon our thought: "Hear Him, ye deaf! His praise, ye dumb, your loosened tongues employ." The Methodist church is the only church in town, and probably more than half the people are Methodists. G. M. H.

Norwich District

Gurleyville.—Presiding Elder Bartholomew has appointed Rev. E. F. Smith pastor of this charge for the remainder of the Conference year. Mr. Smith will move into the parsonage, and make his home here. We congratulate pastor and people on this very happy and promising adjustment of the work. (Matt. 20: 6-7.)

East Woodstock.—God is setting the seal of His favor upon the removal of the time limit

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on this charge, and the happy pastor, Rev. O. E. Thayer, rejoices in seeing the largest attendance and the deepest spiritual interest of any period during his six years' pastorate. "I will command my blessing upon you in the sixth year, and it shall bring forth fruit." Sept. 8, one person was received into full connection, and one on probation. (Ps. 92: 13-14.)

Stafford Springs.—Rev. C. S. Davis has returned from his vacation refreshed in body and soul for the work of the Master. The fall campaign has opened auspiciously, with three persons received to full membership. May these be but the first-fruits of a plenteous harvest! (Ps. 126: 5-6.)

Neighborhood Preachers' Meeting.—The committee on program for the Neighborhood Preachers' Meeting of Rockville and vicinity has prepared a very interesting "Study Program" for the fall and winter. It embraces topics and readings in Old Testament history, in connection with "The Historical Series for Bible Students," edited by Drs. Kent and Sanders. Thus, under the inspiring leadership of Dr. W. J. Yates, the brethren of this favored section of our Conference territory will feed in green pastures. (John 5: 39; 2 Tim. 2: 14-15.)

Mashapaug.—Rev. Clinton E. Bromley, who has served this church very acceptably for more than two years, closed his labors here on Sunday, Sept. 15, and has already entered Drew Theological Seminary for a special course of study. The people, to whom he had endeared himself by faithful service, very much regret his departure. By appointment of the presiding elder, Rev. D. C. Ashley will move into the parsonage and fill out the year as pastoral supply.

Westerly.—Grace Church is rejoicing in its unexpected deliverance from the oppressive burden of debt under which it has labored for nearly twenty years. By the will of the late Mrs. Stephen Wilcox a legacy of \$5,000 is left to this church. This will pay off the debt of \$4,000, and also provide for some necessary repairs on the property. We are glad to notice that among the many institutions remembered in the will of this elect lady (who was not a Methodist, but

a member of the Protestant Episcopal Church), Wesleyan University receives \$20,000, with the prospect of a much larger amount in the final settlement of the estate.

Personals.—Rev. James Tregaskis, one of our Conference evangelists, who needs no words of recommendation to the brethren of this Conference, is open to engagements as a safe and judicious pastor's helper in revival services. Oct. 20 he begins a two weeks' campaign at St. Paul's Church, Hartford, Conn., Rev. Wm. M. Carr, pastor. His address is Brooksville, Conn.

The parsonage at South Coventry was made happy on Friday, Sept. 20, by the advent of a young son, William Allen Robinson, Jr. This pastor's assistant has received a cordial welcome and has already made a favorable impression.

Presiding Elder Bartholomew has moved to Willimantic, Conn., the most central point on the district for railroad connections. His address is 200 Summit Street.

President McKinley's relation to the Methodist Episcopal Church brought all our ministers and churches into special prominence in connection with the union memorial services which were held in almost every town and village. In most cases, we believe, the occasion was wisely used, the church was honored, and its Divine Head exalted. SCRIPTUM.

Providence District

Newport, Thames St. Church.—Rev. C. H. Smith and his wife are convalescent from typhoid fever, which, however, ran a mild course. The pastor's work was sustained by his faithful and efficient people. Rev. T. E. Chandler, of the First Church, immersed three probationers on Sunday, Sept. 8, for the pastor. Beginning with the middle of October, Mr. Smith is planning a quiet, steady campaign of aggressive service.

Pawtucket, Thomson Church.—The re-opening on the 15th proved a very happy occasion, auspicious in every feature from the early love-feast to the conclusion of the remarkable day. As usual, Dr. Upham preached two great sermons, and Dr. Bass was equally felicitous in presenting the value of Christian truth. The pastor, Rev. William Kirkby, reserved for himself the pleasing task of telling the people that the whole was paid for, and a balance of ten cents remained. He collected and disbursed the money, with the exception of the cost of new eaves troughs and a new walnut communion table, the gifts of friends of the enterprise, members of other denominations. The total cost was \$900. The pastor says: "I never found more generous, philanthropic Christian men and women anywhere than in this city."

Central Falls, Embury Church.—In the vacation season Rev. and Mrs. J. H. Newland had a very delightful Western trip, including the Pan-American and Niagara Falls, and on the return trip enjoyed a week at South Manchester with Rev. T. J. Everett and family.

Mathewson St., Providence.—Rev. Dr. and Mrs. S. M. Dick returned last week from a three months' visit to Europe. The church gave them a reception and a royal welcome home on Friday evening, Sept. 27. Dr. C. M. Melden, who supplied the pulpit during Dr. Dick's absence, was much enjoyed by the people. While in London Dr. Dick made a special study of institutional church work in that great city, and preached twice in one of her large churches.

Nantasket.—The parsonage in this place, built about fifty years ago, was totally destroyed by fire early Thursday morning, Sept. 26. Insurance, \$600. Nobody is blamed for the fire. The occupants, Rev. S. W. Kemmerer and wife, barely escaped, losing nearly all. Mr. Kemmerer had some insurance on his goods and books. Within a few hours a generous public placed about \$300 in material sympathy in the pastor's hands. The church is already planning to rebuild. Besides the insurance, \$600 will be needed. The church cannot alone raise this amount. Perhaps members and friends of other days, now far away, can help a little. Help is needed, and will be appreciated.

KARL.

Brockton and Vicinity

Brockton, Central.—Rev. J. S. Wadsworth is in touch with every department of church work, and his presence is felt in the home and among

his people. He is greeted by large congregations and encouraged by constant accessions to the membership of the church. The new edifice is near completion, and is a model in every respect. The pastor has an excellent program for the dedication, Oct. 20. Bishop McCabe, also Drs. Jordan, Parkin, Kaufman, and many other eminent ministers, are expected to be present.

Brockton, Pearl Street.—Rev. A. A. Mason is preaching a series of sermons on "The Lord's Prayer," to the delight and profit of his people.

Bridgewater.—Rev. N. C. Alger has recently received 2 from probation and 2 by letter.

East Bridgewater.—The pastor has returned from his European trip and entered upon his work with pleasure and delight. In his absence the pulpit was supplied by Revs. H. W. Brown, N. C. Alger, W. B. Heath, S. O. Benton, D. D., P. M. Griffin of the Congregational Church, and F. M. Fisher, a local preacher in the home church. Some improvements have been made in the parsonage, and money has been pledged for needed repairs on the church.

East Weymouth.—The pastor, Rev. J. H. Allen, is faithfully at work, preaching and praying for a spiritual uplift. Two have recently risen for prayers.

North Easton.—Former pastors will be pleased to know that a neat, convenient and pretty parsonage has been built, and the pastor, Rev. P. M. Vinton, and wife are cozily settled in their new home.

Stoughton.—Rev. Jerome Greer was appointed to this church at the last session of the New England Southern Conference. He has taken hold of the work in good earnest. Recently 3

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Again thanking you for your kind consideration, I remain,

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(Signed) GEO. E. TUCKER, Trustee, East Congregationalist Church.



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have been received on probation, 4 from probation, 3 by letter, and 3 baptized.

West Abington.—This church is supplied by Rev. C. J. Girellus, a student from Boston University. He has entered upon the work with courage, and has recently received 6 from probation and 2 by letter.

Brockton, Franklin Church.—Rev. J. N. Patterson has returned from his vacation and entered upon his work with his usual energy and zeal.

Whitman.—Rev. H. W. Brown and his people are mutually happy in their common work, and the outlook is encouraging. The pastor is planning for a fall campaign of progressive revival work. P.

NEW ENGLAND CONFERENCE

Boston District

Tremont St., Boston.—Rev. C. E. Davis received 19 into the church on Sunday morning. The work in this church is in a very encouraging condition.

North Grafton.—The work in this church has been resumed with enthusiasm. The congregations, both morning and evening, are excellent. As the pastor, Rev. C. W. Delano, resides in Worcester and teaches Latin in the Classical High School, he is unable to visit the homes as he would like to do; so he has invited the people to a gathering at the church once in two months, where he can meet them in a social way, he furnishing a collation at his own expense. On Sunday, Sept. 22, Miss Clara Cushman gave an address on the Standard Bearers. She obtained forty members, and was delighted with her success.

Cambridge District

Cambridge, Epworth Church.—The friends of Rev. W. N. Mason, the pastor, had been waiting for some months for a favorable occasion for showing in a public way their love for him and their high esteem of him in his ministrations both from the pulpit and among the members of his church and congregation. As a representative of Methodism, too, under exacting conditions and in a critical community he has especially endeared himself to a large circle of friends. The special occasion for the reception tendered to him was the recent advent in the church of a gentle and cultured lady to preside over his household, who will serve to knit more closely the bond of union between pastor and people. A contribution from the West to the East, it is rare that a pastor's wife who comes unknown and unheralded receives a warmer welcome. Some two hundred people gathered at Epworth Church, which was prettily decorated with flowers. Prof. J. R. Taylor, of Boston University, and Mr. Taylor received with Mr. and Mrs. Mason in the chapel, and for an hour the large company was presented, which included visiting friends from many quarters. Among these were Rev. Alexander McKenzie, D. D., of the Shepard Memorial Church, Cambridge, Rev. S. M. Crothers, of the Unitarian Church, Rev. F. G. Peabody, of Harvard College, Rev. Dr. A. A. Wright, Rev. O. W. Hutchinson, Cambridgeport, Rev. George Whitaker, East Cambridge, Rev. G. R. Grose, Newton, Rev. W. J. Thompson, Newtonville, Rev. Mr. Williams, of Wood Memorial Church, and other friends both lay and clerical. Refreshments were served, the young ladies of the church officiating. Many Harvard students were present, and the very large representation of the young people was specially notable. The entire reception will long be recalled by those present as a beautiful and appropriate occasion.

First Church, Somerville.—The postponed sacramental service of this church, on Sunday morning, Sept. 29, was of unusual interest. Several were baptized and received into the church in full connection; and Mr. A. L. Dodge, a veritable pillar in this church, the fiftieth anniversary of whose conversion fell on the Saturday before, was invited by the pastor, Rev. G. S. Butters, to speak to the congregation. His brief address, telling the story of his conversion at Hanover St. Church, Boston, and his earlier Christian experience, was very interesting and impressive.

Park Ave., West Somerville.—Mrs. Katherine Rand, the oldest member of this church, a most remarkable woman, was laid to rest in Mount Auburn, Sunday afternoon, Sept. 22. She was 98 years and 2 months old. Born in 1803,

she had seen wonderful things in the material development of the country. In 1824 she came to Boston with her father from Portland, Me., to the reception given to Gen. Lafayette, and the journey in a sailing boat took nine days. Converted at eighteen years of age, for eighty years she had been a loyal follower of the Lord Jesus Christ. The end came without pain; she simply ceased to breathe, and passed on to be forever with the Lord. This church is being well represented in heaven of late. Mrs. Rand is the third in as many weeks over threescore years and ten to pass through the pearly gates into the city.

Lynn District

East Boston, Bethel.—Oct. 6, 3 were received on probation, 2 adults were baptized, and 7 were received into full membership. Nearly all the people are home from vacation, the Sabbath-school is constantly growing, and on every Sabbath since the first of September some have sought the Lord. Rev. Dr. L. B. Bates is the pastor.

Belmont Church, Malden.—The pastor, Rev. J. P. Kennedy, received 11 into the church from probation, 4 by letter, and baptized 8, Sunday, Oct. 6.

Everett, Glendale Church.—This society made a start toward a new church, Sept. 22. Subscriptions to the amount of over \$4,000 were received. Dr. L. B. Bates preached and had charge of the service. The new building will be begun in the spring. It is hoped that sufficient funds may be secured for a \$10,000 church. The enterprising pastor is Rev. J. M. Shepler. W.

Worcester and Vicinity

The pastors have all returned from their vacations. Bronzed by sun and breezes at seashore and at the mountains, they have taken hold of the work with renewed vigor. The first meeting of the preachers of Worcester and vicinity was held at Webster, on the 9th, with Dr. Mudge and his people as hosts. The program included under the general subject of the pastor the following papers: "Pastoral Visitation: Its Necessity, Its Rewards, Its Methods," Rev. Harvey H. Paine; "The Prayer-meeting," Rev. Geo. O. Crosby; "The Lord's Supper," Rev. W. T. Perrin, Ph. D.; "The Young People," Rev. J. W. Fulton; "Revivals," Rev. C. H. Hanaford.

Trinity.—The new deaconess, Miss Harding, has arrived and is at work. Dr. King read the Scripture lesson and offered the prayer at the great memorial service in Mechanics' Hall in honor of the martyred President.

Laurel St.—The Ladies' Circle have paid \$150—the last of the indebtedness on the property at Sterling camp-ground. The fine property there is now all paid for; and there is no debt on any of the property. H. H. P.

Springfield District

Preachers' Meeting.—Rev. Wm. C. Gordon, pastor of the Second Congregational Church of Westfield, read a carefully-prepared paper on "Present Social Problems" at the meeting of Sept. 23.

Epworth League Conference.—A New England Epworth League Conference on Missions, Bible

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Study, Personal Work and Christian Stewardship, will be held in the new Wesley Church, Springfield, Mass., Nov. 6, 7 and 8. Each League in New England, including those in the Troy and New York East Conferences in this territory, is requested to send its pastor, League officers, and such members as can attend. It will be a gathering for workers, and the sessions will be for prayer and conference. The First General Conference District League Cabinet will meet in Springfield, Nov. 6, at 2:30 P. M., and its members will take part in the conference. Among those who have promised to take part are Rev. J. F. Berry, D. D., of Chicago; W. W. Cooper, of Kenosha, Wis.; S. Earl Taylor, of Chicago; Prof. Frank K. Saunders, the great Bible student, of Yale University, and others. Reduced rates on the railroads, and very low rates for entertainment in Springfield, have been arranged. Write Rev. W. A. Wood, Chicopee, Mass., chairman of the general committee, for details. F. M. E.

"WHY PEWS ARE EMPTY"

A MAN of medium height, muscular, with smooth face, head crowned with hair of iron gray, countenance strong, mobile and kindly — such was the general appearance of Rev. Geo. L. McNutt, who addressed the Boston Methodist Preachers' Meeting last Monday morning. He wore a gray sack coat, pants of light material with small white and black checks, and "congress" shoes with the soles worn almost to the uppers. A colored shirt, white "laydown" collar and dark blue four-in-hand tie completed his costume. The only suggestion of incongruity was in the stiff, colored cuffs, fastened link-fashion with black buttons.

This was the man who had laid aside the habiliments of a college-bred Presbyterian clergyman, after sixteen years in the regular pastorate, and taken his place among the "nobodies" of the workmen for the purpose of studying a grave religious problem at close range. An outline of his career as a workman appeared in ZION'S HERALD of September 25, together with his portrait, and therefore will not be repeated here. It is sufficient to say that for over two years he has lived the life of an ordinary workman, laboring and supporting his wife and two children at various points in Indiana, Ohio, Maryland, and New York, much as thousands of other men are compelled to do without hope of betterment. His address was witty, incisive, and replete with pointed illustrations drawn entirely from his own experiences. He spoke rapidly, intensely, sometimes slightly inarticulately, and at times approached the dramatic. In general his style was that of a good storyteller. His subject was, "Why Pews are Empty." He did not assume to say that they were entirely empty, but took the modest position that they are not as full as they might be. His supreme conviction was that the church of Jesus Christ should be dominant in the life of every community and city. That it was not, was due to conditions and tendencies which the church must take into account.

The summing up of what he considered the leading causes of the separation of the church and the workman may be classified as: (1) The undermining of the American home by changes in economic conditions in which the worker is the victim of strikes and lockouts, has no settled home, and works for an impersonal "it;" (2) The caste spirit, which divides between the rich and the poor, the ignorant and the educated, the professional man and the laborer; (3) The teaching of wrong ideals in schools, pulpits and the public press. Regarding the spirit of caste he said it was so insidious that one man can affirm and the other deny it; and there you are; yet the thing exists. In touching the value and

sacredness of the home in its relation to character he cited an instance where a bank cashier in New York city pointed out to him a company of thirty-five bank clerks, thirty-two of whom came from the country, with the remark that Manhattan Island could not produce the recruits for such places. The city must constantly be replenished and built up by drawing upon the purer home life of the country. Without this stable home life the church will always find it difficult to reach the man who toils. The remedy must be primarily economic. In touching upon the teaching of wrong ideals as being the underlying cause of the caste spirit and the consequent divisions among men, he mentioned in particular the advice that is often given in American homes and schools: "There now, study hard, and you may be President some day" — the idea being that labor is a disgrace and the chief end of life to evade it if possible. His cure for this was the education of the hand along with the brain, so that the curse would be removed by exalting what is commonly known as "labor."

The address was free from rant or visionary remedies. The speaker proposed no wholesale system for regenerating society. He gave the point of view of the workman, told how he felt about churches and why he felt thus, and insisted that a change was to be brought about only by the elimination of the caste spirit and the development of brotherly kindness regardless of birth, education or occupation. The address made an excellent impression and a hearty vote of thanks was tendered Mr. McNutt.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

HERALD CALENDAR

Providence Dist. Min. Asso. at Haven Church, East Providence, R. I.	Oct. 14-15
Bangor Dist. (Southern Div.) Min. Asso. at Bangerville, Me.	Oct. 14-15
Norwich District Epworth League Convention, at Rockville.	Oct. 15, 16
New Bedford Dist. Min. Asso. at Centenary Church, Provincetown.	Oct. 21, 22
Norwich Dist. Min. Asso. at North Grosvenor Dale, Conn.	Oct. 21, 22
Rockland Dist. Min. Asso. at New Harbor.	Oct. 21-23
Lewiston Dist. Min. Asso. at Lisbon Falls.	Oct. 28-30

HELP A GOOD WORK. — The Morgan Chapel, Boston, is distributing every week in its neighborhood hundreds of good papers to counteract the influence of the bad reading of the people. In some places it is impossible to get in distinctly religious papers, but a glad welcome is given to illustrated papers and magazines of good character and recent dates. The paper is taken up and a new one given every week by the visitor. The crying need is for fresh secular papers and illustrated ones, if possible. Will readers of ZION'S HERALD send us papers and magazines of this character? Several have been reached by this good reading club. Send packages to 9 Wheeler St.

In la grippe and its painful sequences the use of antikaunia tablets are of the most decided value, as without this remedy we would not feel competent to treat this arch-enemy of the human race. One five-grain tablet every two hours for the pain and fever and muscular soreness. — *The Magazine of Medicine.*

SPECIAL NOTICE. — Club leaders, sewing-school teachers, and friendly visitors who can give one afternoon or one evening a week regularly are needed at the Epworth Settlement, 34 Hull St. Pastors are kindly requested to call the attention of their young people to this need. Further information can be obtained from Rev. W. MORRITT, Head Worker, 34 Hull St.

BOSTON METHODIST PREACHERS' MEETING. — Oct. 14, the address will be given by Rev. E. C. Charlton, of the Fisherman's Institute, Gloucester, Mass.; subject, "Work among Sailors."

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

GENERAL MISSIONARY COMMITTEE. — The General Missionary Committee of the Methodist Episcopal Church will meet in Christ Church, Pittsburg, Pa., on Wednesday, Nov. 13, at 10 a. m.

W. F. M. S. — The annual meeting of the corporation of the New England Branch will be held in Boston, Wednesday, Oct. 16, in the Committee Room, 96 Bromfield St., at 10 a. m. A proposed change in the by-laws, Art. II, will be considered at this meeting.

ANNIE W. PHINNEY, Rec. Sec.

W. H. M. S. — The annual meeting of the New Hampshire Conference W. H. M. S. will be held in First Church, Lawrence, Mass., Oct. 23. All churches in the Conference are invited to send delegates.

S. P. BABCOCK, Cor. Sec.

Cancer on the Increase. Startling Facts

On examination of the reports of the various State Boards of Health, it is found that death from Cancer has reached alarming proportions, equalling or even surpassing fatalities from consumption. Many eminent men have studied the question to determine the exact cause and to perfect a cure for the disease. Thus far, only one concern has been successful. We refer to the Dr. D. M. Bye Combination Oil Cure Co., the eminent cancer specialists of Indianapolis, Ind. After many years of careful study, they have perfected a combination of Oils which act specifically on diseased tissue, leaving unharmed the sound. The treatment is curing more people than all other treatments combined. Books and papers explaining the treatment will be sent to those interested. Address Lock Box 325, Indianapolis, Ind.

Marriages

LANCASTER — PENDLETON — In Searsport, Me., Sept. 17, by Rev. H. W. Norton, Pledge D. Lancaster, of Camden, Me., and Gertrude G. Pendleton, of Stockton Springs, Me.

KEEN — GREEN — In Hallowell, Me., Sept. 25, by Rev. W. Canham, at the home of the bride's parents, Mr. and Mrs. Henry Green, John F. Keen, of North Cheshire, Me., and Olive M. Green, of Hallowell.

MOORE — OLMSTED — In Franklin, Vt., Sept. 18, by Rev. A. W. Ford, of Bradford, Vt., Willard James Moore, of Montpelier, and Bertha Lucia Olmsted, of Burlington, Vt.

HAWKINS — COBURN — In Gorham, Me., Oct. 2, by Rev. D. F. Faulkner, Charles E. Hawkins, of Portland, Me., and Clara M. Coburn, of Gorham.

EDMONDS — DOUGHERTY — In Southbridge, at the home of the bride, Oct. 2, by Rev. C. H. Hanford, assisted by Rev. G. W. Penniman, Charles Howard Edmonds and Edith Grace Dougherty, both of Southbridge.

HACKETT — WHITNEY — In Fitchburg, Sept. 17, by Rev. L. W. Adams, Herbert R. Hackett, of Lunenburg, and Bertha L. Whitney, of Fitchburg.

WILKINS — COOK — In Fitchburg, Oct. 1, by Rev. L. W. Adams, Louis Wilkins and Mary Cook, both of Fitchburg.

BENTLEY — ADAMS — In Chester, N. H., Sept. 14, by Rev. C. H. Smith, John Bentley and Frances M. Adams, both of Medford, Mass. The latter is the daughter of Rev. Arnold Adams, formerly of Guildhall, Vt.

PREACHERS' AID SOCIETY. — A meeting of the Preachers' Aid Society of the New England Conference will be held Monday, Oct. 14, in the Committee Room, Wesleyan Building, Bromfield St.

L. B. BATES, Chairman Com.

BOSTON METHODIST SOCIAL UNION. — The first meeting of the fall will be held at the Revere House, Monday evening, Oct. 21, at 5:30. Addresses will be given by Rev. E. J. Helms, of Boston, and Rev. W. F. Oldham, D. D., assistant secretary of the Missionary Society, of Chicago. At the November meeting Dr. S. F. Upham, of Drew, and Prof. C. T. Winchester, of Wesleyan, will speak on "Methodist Hymnology."

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Dr. W. L. SEVERANCE, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

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Cascarets
REGULATE THE LIVER

OBITUARIES

It was not death.
'Twas but to slip within a veil,
That for a moment lifts where human hearts
do fall,
Then waken to a realm of Love where earthly
love grows pale.

Think not we wait
As beggars at your door,
A fuller, richer life is ours than that of yore;
Will you receive, 'tis ours to give from plenteous
store.

No need is here
Of moon or star or blazing sun;
More bright and soft the light that radiates from
Ore,
The King of this fair land, whose wounds tell
battles done

For you we wait,
And here the waiting is not long,
Where time is not, 'tis but the measure of a
song;
Rejoice to meet the hour that brings you to our
throne.

— MISS A. R. EMERY, in N. Y. Observer.

King.—Joseph L. King, of South West Harbor, Me., a brother beloved and active in the service of his Master, was born, Aug. 11, 1835, and died, Aug. 22, 1901, in the house of his birth, on the Manset shore of the Harbor, where he had always lived.

Mr. King was always a good, upright citizen before his conversion; but in 1889, under the labors of Rev. W. C. Haskell, he united with the church and remained a shining light to the day of his death. He had been in poor health for some time, but his final sickness was scarcely a week in duration, during which time he suffered much and, as he weakened, realized that he could not hold out long; but without a murmur or word of doubt or fear, he calmly resigned himself to the inevitable, and fell asleep in Jesus.

The community and church sustain a great loss, and his wife and four children—three daughters and one son—have the sympathy of all who knew him, in their deep sorrow.

F. W. BROOKS.

Hazeltine.—Mrs. John Hazeltine, of Melrose, Mass., after an earthly life of 84 years, passed over the river to that brighter world beyond, Aug. 14, 1901. Her maiden name was Thankful Ryder Leach. She was born in Goffstown, N. H., Aug. 6, 1817, the daughter of Samuel and Mary Leach, and was the last of nine children, none of whom survive her.

Her parents, as well as herself, were active and honored members of the Congregational Church at Goffstown, her father being a deacon during his lifetime. About the time of her marriage to Mr. John Hazeltine she joined the Methodist Episcopal Church and consecrated her heart and life to her Saviour and the church; and it can truly be said of her that she fully embraced the faith delivered to the saints, and during a long life firmly maintained a pure and unblemished Christian character, manifesting unwavering loyalty to the church of her adoption even unto her death. She dearly loved her church, and her soul rejoiced in its seasons of revival work and spiritual growth. Her Bible was her constant study, and in her hours free from household duties it was her delight to sit and pore over its sacred pages.

Her mind until the later years of her life was strong and clear. She loved the literature of her church, and ZION'S HERALD was a welcome weekly visitor at her home in Melrose, where she resided the last thirty-four years. She had a nature intensely sympathetic; others' troubles she made her own. Her hand and heart were always open for the support of the Master's cause. Active in church work until her declining years, she was never obtrusive, but always modest and unassuming; yet she never shrank

from any responsibility that she believed was her share in the Master's service.

Her husband preceded her to that brighter life by ten years, and her constant wish was to join him in that land where partings are no more. Three daughters (all married), three grandchildren and four great-grandchildren she leaves to mourn their loss.

Her funeral services were conducted by her former pastor, Rev. Samuel Jackson, at her residence, 826 Main St., Melrose.

W.

Merrill.—Laura A., daughter of Hodliah and Chloe Reed Lincoln, was born in Westville, Taunton, Mass., March 7, 1823; married William H. Merrill, June 6, 1849; and, after fourteen years of widowhood, died at Weir Village, Taunton, June 24, 1901.

Mrs. Merrill joined the old Westville Congregational Church, Aug. 1, 1841. At the time of her marriage her husband was a member of the First Methodist Episcopal Church, Taunton, and to that church she transferred her membership by letter, June 27, 1863. She was a strong, earnest woman of the good old New England type. Her convictions were positive, yet held with kindly regard for the views of others. Her prominent characteristic was energy, and her care and toil for the church and kindness to its pastors were conspicuous for more than a generation. In this respect, as in others, she was a good helpmate for her husband. Their names are honored in the old First Church, and their laborious and self-sacrificing service is often reverently referred to.

Her long and very painful illness was the more afflictive to one of her temperament, but she showed Christian fortitude and patience. When the end came, rather unexpectedly, she was ready for release, her work done, her character matured by trustful endurance.

Three daughters continue in First Church their parents' work—Mrs. L. B. West, Miss Chloe R. Merrill, and Mrs. E. M. Hamlen.

J. F. COOPER.

Morgan.—Chauncey Morgan, of Glastonbury, Conn., died at his home, Sunday morning, Aug. 4, 1901, in the 87th year of his age.

Mr. Morgan was born in Wethersfield, Conn., early in the last century. When about eighteen he commenced his apprenticeship as a silver-plater with the old firm of William Rogers Bros., of Hartford, Conn. He was converted and united with the Methodist Episcopal Church in early life, and continued a devoted, consistent member of the same till the day of his death. For many years he was a regularly licensed local preacher and supplied very acceptably many of the pulpits in the vicinity of Hartford in the absence of the pastors. He was unassuming, pleasant and kind. He loved, and took great interest in, young men, encouraging and helping them in many ways. He was a man of prayer and good deeds.

The last months of his life were full of suffering, yet of hopeful anticipation which eventually closed in triumphant faith of the first resurrection and the reward of the righteous. His widow, three brothers, and a sister mourn their loss, with all who knew him.

GEO. L. CORBURN.

Rand.—A few short months ago, the home of Mrs. T. B. Turner, in Candia, N. H., was bereft of a kind and loving mother, and the family, consisting of Mr. and Mrs. Turner and their daughter, Adelaide, were called to mourn the loss of one who for many years had resided in their family, and who always had their best welfare at heart, and was ever ready to minister to their needs and assist in whatever way she could.

Mrs. Mary Ann (Emerson) Rand was born in Candia 74 years ago. After her marriage with Mr. Joseph Rand they resided at North Chester for several years. They were ardent Methodists, and were among the prime movers in organizing and supporting the Methodist Episcopal Church at Chester; and as that church is about to celebrate its fiftieth anniversary, her activity and many deeds of kindness rise up as a memorial of her. For many years the church was supplied by students from the Biblical School at Concord, and many a poor student, after remaining over the Sabbath in her home, could testify to his surprise and pleasure, on opening a parcel after arriving at his rooms, at finding a nice roast chicken, or other treat, which his limited means did not allow him to purchase. First and foremost in every good work, no

wonder the church felt its loss, when she found it necessary to remove to Candia. Although so remote as not to be able to attend church regularly, yet she was ever ready to contribute of her earthly store for its support, and the church today is the happy possessor of a beautiful communion service, given by her and her daughter in memory of husband and father.

Mrs. Rand's sickness was severe, but she was lovingly and tenderly cared for by her daughter and other members of the family. She died in the triumphs of faith. "Methinks I hear the Master say, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." "Come, ye blessed of my Father."

U.

Taylor.—Fernando C. Taylor was born in Weston, Vt., June 17, 1823, and died in Melrose, Mass., Sept. 19, 1901.

A man of gifts and grace, he wrought effectually for over a half-century for the Master, and will be greatly missed in the church. Coming to the Melrose Church, he was at once appointed class leader, and continued in that responsible position with marked effectiveness up to the time of his death, a period of over fifty years. He was also for twenty-five years superintendent of the Sunday-school, and his influence there is remembered with great gratitude by very many. He was, too, an active member of the Asbury Grove Camp-meeting Association, and was always present in faith and works to enjoy and help on the annual feast of tabernacles. Thus abundant in labors, with a remarkably clear and full Christian experience, growing deeper and richer to the last, Mr. Taylor will be remembered as one of our very best and most efficient lay workers.

The loss of his faithful and beloved wife less than a year ago, followed by rapidly declining health, made him anxious to depart to the better country and be at rest. To the last he was full of faith and the Holy Ghost, rejoicing in hope of the glory to be revealed.

The funeral service took place in the Melrose Church, appreciative remarks being offered by Rev. Samuel Jackson and Rev. Drs. Bates and Leonard. On Sept. 29 a memorial service was held at the church, in which a number of brethren spoke impressively of his beautiful character and wide influence, and especially of his

Danger in Soda

Serious Results Sometimes Follow Its Excessive Use

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger: moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuertth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cts. per package.

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marked ministry of comfort to those in bereavement.

C. H. S.

Redfern.—William C. Redfern was born in Boston, Mass., May 22, 1817, and departed this life in Swampscott, Mass., Aug. 23, 1901.

His father, William Redfern, came to Boston from England in 1800. He was married, in 1840, to Miss Lucy J. Hughes, of Windham, N. H., with whom he lived, in unusual happiness, until her decease, which occurred in Winchester, Mass., in 1891. To them were born three children, two of whom survive—Charles E., of Winchester, and Barnette W., of Swampscott.

Mr. Redfern was converted in the Methodist Episcopal Church. His early Christian life was in the Congregational Church; his later years were spent in the Methodist Church. He was a man of sterling character and unswerving purpose, a true brother to every one who loved righteousness and frowned upon sin. In these his riper days, although old in years, his sweet, cheerful character has attracted to him old and young alike. His name will ever be uttered with reverence by all who had the privilege of knowing him.

His last days were spent at the home of his son in Swampscott, where tender hands ministered to his every need. Upon his death-bed he said to his pastor: "I'm blessed. I want to go."

He leaves two brothers and a sister—E. C. Redfern, of Lexington, Mass., B. F. Redfern, and Mrs. S. M. Squire, of Boston; two sons and their families; also a host of friends to feel their loss and to admire his splendid Christian character. His remains were carried to Winchester, where at his son's residence, his former home, the funeral services were conducted by Rev. Charles W. Walker, of Swampscott, who had been his pastor during his latter days. Surely to him to live was Christ and to die was gain. C. W. WALKER.

Lynde.—Frank Wilbur Lynde, only son of Wilbur A. and Maria H. Lynde, passed away at his home in Melrose, Mass., July 15, 1901, after a serious illness of over six months caused by a tumor at the base of the brain.

Mr. Lynde was born in Melrose, July 8, 1868. He spent his boyhood days in the town, attending the public schools, and afterward graduated from the Institute of Technology. In 1887, during evangelistic services conducted by Mrs. Grace Welser Davis, he accepted Christ as his Saviour, and later joined the Methodist Episcopal Church, afterward becoming a member of the official board. He was one of the young men who toiled faithfully to establish the Swain's Pond Mission. In 1889 he joined Co. L, 5th Massachusetts Regiment, of which he was a member five years. In 1894 he accepted a position in Cleveland, Ohio, where he remained for some time, after which he was sent to Utica, N. Y., in the interest of the same firm. While there he joined what is now Co. E, 1st New York Regiment, of which he was a member until business called him back to Boston.

In 1898, in company with another Melrose young man, he left for the gold fields of Alaska, and had just succeeded in locating "claims" in the Turnagain Arm district when news of the declaration of war with Spain was received, and without a moment's hesitation Corporal Lynde left for Seattle to serve his country. Arriving in that city he learned that his old regiment, the 1st New York, was on its way to San Francisco, bound for Manila. He hastened to San Francisco and joined Co. D, there being no vacancies in his former company. The regiment got as far as Honolulu, where it did garrison duty for several months. At the close of the war he was honorably discharged and returned home, and for the past two years has served as corporal in Co. A, 6th Massachusetts Regiment.

After his return Mr. Lynde was employed in the capacity of designer and inventor by the New England Automatic Weighing Machine Company, who feel that they have lost a valuable man by his death. He had a host of friends. The words of Captain Gray calling Co. A to

attend the funeral service are suggestive: "As a man and a soldier we knew none better." Wherever he went he drew all hearts to him by his steadfastness of purpose and his loyalty in the line of duty.

In full possession of his faculties through all the long, weary months of suffering, he maintained a spirit of unusual patience and cheerfulness, his chief solicitude being for those who ministered unto him.

The funeral services were held in the Methodist Church, Thursday afternoon, July 18, Rev. C. H. Stackpole officiating, assisted by Rev. Dr. J. D. Pickles and Rev. Samuel Jackson, former pastors of the church.

Norton.—Shubael Haws Norton, the son of Supply B. and Sarah H. (Smith) Norton, was born July 23, 1828, at Industry, Maine, and died at his home in Cottage City, Mass., Sept. 21, 1901.

Mr. Norton was converted in April, 1843, and thus laid deep the foundations of an active and useful life. Spending a few years of early boyhood in Maine, he came to New Bedford, Mass., for special schooling. After this course his mind was turned seaward, going on his first voyage by the ship "York." Before sailing his sister went with him to the secret place of prayer and there committed their future to the Lord. By ability and fidelity he soon advanced to positions of trust and responsibility, becoming a master mariner. His last voyage was made as captain of the new ship "Alaska," built at a cost of \$75,000, which was considered a good vessel for those days.

After leaving the sea, Capt. Norton was in the employ of the government for a number of years. For some years past he has been retired from active life, yet by his very nature and disposition he could not be idle. The word "Industry" not only marked the place of his birth, but also the chief characteristic of his life.

His home life began July 11, 1855, by marriage with Miss Susan M. Colt, daughter of Capt. Henry Colt, and cousin of Col. Samuel P. Colt, of manufacturing fame. A second marriage was with Ellen M. Vincent, daughter of Hon. Samuel G. Vincent. Two children—a son and daughter—constituted the home. The daughter, Florence Hayward Norton, became the wife of Rev. W. Lenoir Hood; the son, H. L. Norton, is a business man at Cottage City.

His relation to the Methodist Episcopal Church was most intimate. He was a member of the local church at Cottage City from the beginning, holding official relation as treasurer and steward. He was interested in all the church work, and contributed service and financial support. He was a quiet and non-communicative soul save to his own; unknown to the world, but well known to his own. In anticipation of his death, it seems, he caused a monument to be erected on the family lot in the Cottage City cemetery, which was to be a type of his life and character—solid and complete.

The wife and son are left to mourn the loss of a faithful husband and father. The funeral was conducted at the church, Sept. 21, by the pastor, Rev. R. S. Moore, assisted by Rev. W. Lenoir Hood, of Bristol, R. I.

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Editorial

[Continued from Page 1288.]

and son of Mr. and Mrs. Owen Shapleigh Smith, of Norwich. Rev. J. S. Thomas, assisted by Rev. C. A. Northrup, pastor of the Norwich Church, officiated, performing the ceremony that made Miss Grace Wilbur Thomas the wife of Rev. Edward Huntington Smith, and Miss Mabel King Smith the wife of Mr. Thomas Snowden Thomas. Rev. Mr. Smith has recently been ordained as a missionary, and expects to start for Foochow, China, under the auspices of the American Board, in about a month. Mr. Thomas is engaged in important Y. M. C. A. work in New York.

BRIEFLETS

The report of Rev. George L. McNutt's address before the Boston Methodist Preachers' Meeting, on Monday, will be found on page 1309 under the title, "Why the Pews are Empty."

Special interest will be felt in the meetings of the Social Union this fall, announcement of which is made in another column. The work at Morgan Chapel, to be presented by Rev. E. J. Helms, is undergoing great enlargement and transformation. Dr. Oldham is always heard with great pleasure in Boston. We think he has not spoken here since he began his present work with the Missionary Society. Two members of the committee on revision of the Methodist Hymnal, Dr. Upham and Prof. Winchester, will speak on the work of their committee at the November meeting. Methodist laymen especially should give the Social Union a hearty support.

The Supreme Court of the State of Kansas has just handed down a decision, without a dissenting opinion, affirming that the "saloon smashing" under Mrs. Carrie Nation was illegal, and that parties who thus destroyed saloons committed trespass and are personally responsible for the damage done the property. The court held that all places where intoxicating liquors were kept "can be abated only by a prosecution instituted in behalf of the public by the proper officers." The claim that "a saloon, being under the ban of law, might be destroyed by any citizen without a vio-

lation of law," is emphatically condemned. All legal enactments of whatever sort, as we said at the first, must be executed by due process of law. Taking any law into one's hands to execute is anarchistic, wholly unjustifiable and dangerous.

Julian Ralph once asked Mr. Roosevelt: "What did you expect to be or dream of being when you were a boy?" "I do not recollect that I dreamed at all or planned at all," he answered. "I simply obeyed the injunction, 'Whatsoever thy hand findeth to do, do that with all thy might,' so I took up what came along as it came. Since then I have gone on Lincoln's motto: 'Do the best; if not, then the best possible.'"

The *Northwestern* is kind enough to say: "The report of the Ecumenical Conference in ZION'S HERALD has been the fullest and most interesting we have seen in any American paper. The work was performed by two excellent correspondents."

The National Council of Congregational Churches, which is to be held in Portland, Me., Oct. 12-18, is a very able representative body, and its deliberations will be of unusual interest and profit to those of our ministry who are able to be present.

Harper's Weekly says: "No anarchist meeting should be permitted; no anarchist speech should go unpunished; while if the proved anarchist persists in his delusion, thereby showing that it is real and not pretended, he should be confined in an insane asylum. If we clear the air of the winged words that incite to murder, and put purpose into weak minds whose vanity is greater than that of their fellows, the lives of men in power will be safer, and the State will not be so terribly liable to such periods of distress as this one through which we are now passing."

Referring to a recent editorial in ZION'S HERALD on "Bible Ignorance," Mrs. C. F. Wilder writes from Manhattan, Kan.: "Read with interest of the man in Lawrence, Kansas, who lately learned that Sodom and Gomorrah were not man and wife. As a majority of Lawrence people came from Massachusetts, undoubtedly that man was educated in Boston under the shadow of the State House dome! Our Kansas children are taught the Bible correctly."

Blossoms from the Dust

WE are indebted to Bishop Mallalieu for a little volume entitled, "A Semi-Centennial Offering," which reaches us as we go to press. Inside the book we find pressed ferns and flowers, and a note from the Bishop explains that these were plucked by him from "graves of the honored dead" who lie buried in the far distant cemetery of Salem, Oregon. One of these pathetic mementos was taken from the last resting-place of Bishop E. O. Haven, a former editor of this paper; another was taken from the hallowed soil that rests on the earthly remains of Ann Pitman Lee, wife of Jason Lee, the heroic pioneer of Methodist missionary labors west of the Rockies. One of his associates was a layman named Cyrus Shepherd, and the Bishop thoughtfully includes a beautiful fern that grew upon his grave. The book itself is both a narrative of the hardships that attended the planting of our mission among the Flathead Indians over sixty years ago, and a record of the glorious fruits that have followed that painful seed-sowing. We regret that these interesting mementos reached us too late to do them adequate justice.

Misapprehends Higher Criticism

MR. EDITOR: Can I have space in your paper to say that—as I am soon to leave, being now nearly fourscore and ten years old—in regard to Higher Criticism so-called, first, that Jesus Christ as an authority with me is a *finality*; that negatively He never to my knowledge uttered one word directly or indirectly adverse to the Divine authenticity of the Jewish Scriptures; that positively He constantly quoted from them and always endorsed them as of unquestioned validity. Let the higher critics settle the matter with Jesus Christ.

DAVID MARVIN.

Alburgh, Vt.

For Auld Lang Syne

To all former members of Bromfield St. Methodist Episcopal Church—

DEAR FRIENDS: The old mother church most affectionately invites you back to your old home, to spend an Old Home Week with her during the week beginning Oct. 27. Bishop Mallalieu will preach on Sunday morning, Oct. 27. On Monday, Oct. 28, there will be a reunion supper, social hour and addresses by former members and pastors. On Tuesday evening our excellent neighbor, the efficient pastor of Park St. Church, Dr. Withrow, will preach. Eminent men will speak during the remaining evenings of the week. We will have good things in store for you; and the invitation to enjoy them is most cordial and hearty. Then come to the old home again for a week, meet old friends, renew old associations, recall the past days, and renew your allegiance to God and to our beloved Methodism.

It is greatly to be desired that all who intend to be present at the reunion supper on Monday, Oct. 28, shall send their names to me at the very earliest possible moment. And all pastors are most earnestly requested to make this announcement to their congregations.

JOHN GALBRAITH,
Pastor Bromfield St. Church.

Good News for our Readers

Who have scrofula taints in their blood, and who has not? Scrofula in all its forms is cured by Hood's Sarsaparilla which thoroughly purifies the blood. This disease, which frequently appears in children, is greatly to be dreaded. It is most likely to affect the glands of the neck, which become enlarged, eruptions appear on the head and face, and the eyes are frequently affected. Upon its first appearance, perhaps in slight eruptions or pimples, scrofula should be entirely eradicated from the system by a thorough course of Hood's Sarsaparilla to prevent all the painful and sickening consequences of running scrofula sores which drain the system, sap the strength and make existence utterly wretched.